

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLV.

JACKSON, MISS., January 18, 1923

NEW SERIES  
VOLUME XXV, No. 3

The man who supplies for pastor W. A. Roper at Tylertown, will put in a full day's work, as we found out last Sunday, preaching three times and teaching a Sunday School Class. The afternoon appointment was at Crystal Springs Church twelve miles out. The Tylertown church has paid its campaign pledge up to date in full, having oversubscribed its apportionment. They have a number of workers who tithe and the Lord prospers them. Last year they gave the pastor a car. Brother Roper is getting back his strength after a severe illness. It was a fine bunch to mingle with.

Dr. Henry Alford Porter began his eighth year as pastor of Second Church, Atlanta, on January 1st. In the seven years he has held his own meetings and welcomed 1,318 new members into the church. The church has contributed \$353,962.48 in this time, of which more than half has gone to missions, education and beneficence. In other meetings where he has preached there have been 841 additions to the churches.

The French have wearied of waiting on the Germans to fulfill their treaty obligations and pay the reparations, so that breaking with the British, but supported by the Italians and Belgians, the French soldiers have marched into the Ruhr district and will occupy and collect from the industrial output of the country. The American soldiers have been called home and a ship has sailed to bring them.

A little thoughtfulness on our part will enable others to have rest on Sunday. Without making a hubub over people selling meat and ice and gasoline on Sunday, you and I can do our buying on Saturday. It can be done and there is ordinarily no excuse for our neglect. Just do it for the Lord's sake and for the sake of the other fellow. This is better than talking about Sunday laws.

We are glad to see from the Laurel Leader that Pastor Austin and his people at Ellisville expect to get into their renovated church soon, which it is claimed will be the most up to date frame church in the South, having 20 large Sunday School class rooms, a social hall and a marble baptistry.

Magee Church has called as pastor Rev. Jesse L. Boyd, now of Biloxi. If he accepts he will have a pleasant field in which to work and may also minister to the growing group of people at Sanatorium.

Another king has gone the way of all the earth. Ex-King Constantine, who was twice deposed from the throne of Greece, passed away from his place of residence in Sicily.

Second Church, Jackson, increased the salary of the pastor by \$600.00 at the beginning of the year. This pretty nearly puts the Second Church at the top of the list in this line.

Brother J. G. Murphey who was pastor in Mississippi a few years ago has returned and is now ministering to the Saints at Carrollton, North Carrollton and Vaiden.

## THE OWL AND THE FOWL A SERMON TO CHILDREN

The owl does his work under cover of darkness and it is said cannot carry off a chicken unless he knocks him or pushes him off the limb, or the perch on which he is roosting. If he can ever get the fowl to loose his hold on the limb he grabs him and carries him off.

If Aesop had lived in our day he would have had something to say about the owl, about as follows: He is like the devil going about seeking what he may devour. He works under the cover of night, very much as the prince of darkness. He is credited with very great shrewdness, being sometimes used as a symbol of wisdom. And the Bible tells us something about the "wiles of the devil," and we are not supposed to be "ignorant of his devices." But when the light is turned on or the sun rises the owl appears very stupid. To one who lives in the full light of Christian faith and experience, the temptations of the devil are stupid and foolish, and yielding to them comes to appear very shortsighted.

But the devil is like the owl in this that he can never carry the Christian off into sin as long as we cling to Christ. As we said above the owl can't carry away the chicken until he makes him turn loose his hold on the limb on which he is roosting. This is the reason that Barnabas when he visited the new converts at Antioch and saw the grace of God, exhorted them all that with purpose of heart they would cleave unto the Lord. Acts 11:23.

Again if you read the exhortation of Moses in the fourth chapter of Deuteronomy you will see how he tells them that the people who forsook the Lord went into idolatry, following Baalper, were destroyed of the Lord; "But ye that did cleave unto the Lord your God, are alive every one of you this day." No man or woman, boy or girl is safe from sin a day who does not hold fast by faith to Jesus Christ. Daily trust in Him, daily communion with Him, daily feeding on His word will keep us in the way of righteousness and out of the clutches of the tempter. And nothing else will.

## NOTICE!

Brethren:

In view of the magnitude of our Baptist Kingdom Program, the great need of every cause dear to us, in view of the heavy burdens upon us here in the office, and because of the shortness of the time in which to get ready for the most stupendous task Mississippi Baptists have ever faced, I beseech you to please answer promptly every communication sent out by us. You will greatly assist and hasten the work by favoring us with prompt replies.

Thanking you sincerely, I am, your servant,  
R. B. GUNTER,  
Cor. Sec'y.

Brother R. W. Bryant does not go to Courtland, but accepts the call to Gallman and New Zion, the field made vacant by the going of Brother J. C. Parker to Kingston church in Laurel.

The Alabama Baptist seems in doubt as to the wisdom of a Baptist convention issuing bonds in the interest of a college or any part of its work. In reference to the action of our Mississippi Convention it can be said that the amount of bonds issued to increase the endowment of Mississippi College is well within the annual receipts now going to Mississippi College out of the Campaign funds, and we never expect them to be less than they are now, but on the contrary we hope they will grow much larger. The first two years bonds falling due will be met out of the present Campaign receipts; the other six years will have to be provided for out of subsequent campaigns. The banks bought something over half of the bonds, but some of these were resold to individuals. There was no difficulty in selling them, and the Lord willing we anticipate no trouble in redeeming them.

It is said that while Catholics have only ten per cent of the 130,000 students in 43 colleges in this country, they have full time chaplains in the universities of Wisconsin; California; Illinois, Michigan, Columbia, Pennsylvania; Texas, Florida and Yale, and in the following colleges: Colorado State Teachers, Stevens Institute of Technology, Barnard, and Pennsylvania State College. In some of these they give courses of study with credits. The students are organized into clubs, the Knights of Columbus furnishing the club houses. Baptists are letting slip a good many opportunities.

Mention was made of a good profit made by the Baptist Press in November, and the Alabama Baptist asks if that is the only month. No, the Baptist Press is a paying business every month since it got well under way. Of course in the beginning the expense was high and the receipts small, but business is good. This doesn't mean that the Baptist Record is a paying business. That is entirely another matter, and it is not a money making proposition.

The Baptist Bible Institute in New Orleans is furnishing a correspondence course to preachers and other workers who wish to fit themselves for larger usefulness, and yet can not go away from home for this preparation. It will be to the advantage of many to write Mr. James E. Dean, Secretary, or to Dr. Geo. H. Crutcher, Director of this department for information and suggestions.

Those going to the Sunday School and B. Y. P. U. convention at Columbus will get reduced rates on the railroads, on the certificate plan. Tickets to be sold March 16-22 good till March 28, for one and one third fare round trip, minimum fare \$1.00. Write to J. E. Byrd at Mt. Olive, Miss., and he will send you certificate for each one whose name you send.

An exchange tells us that recently Baptists were elected governors in four states, a lieutenant governor in one. Florida, Georgia and Oklahoma elected Baptists for U. S. Senators, and twenty Baptists were elected to Congress.

There are said to be 834 Baptist students in the University of Alabama.



## "THE KEY" (Continued)

### "Saved in Childbearing"

The Apostle Peter in his second Epistle said that our beloved brother Paul had in his epistles written some things hard to understand, which some people wrest, or twist to their own destruction.

It is easy enough for skeptical critics, or semi-skeptical critics to find scripture hard to understand, and instead of seeking the find of the Holy Spirit wrest it to fit their own damnable heresy, and as the apostle Peter said, it is to their own destruction. One of the things written by the apostle Paul that is hard to understand is found in 1st Tim. 2-15 as follows: "Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety."

All kinds of interpretations have been made of this passage of scripture, the worst of which would make childbearing partly assented to the eternal salvation of a woman. The next to it is that women who bear children are saved eternally by continuing in faith and charity and holiness with sobriety. Neither of the two above interpretations are correct. Why? They wouldn't fit the Key "Salvation by Grace" which means that God unmerited by those who receive it through faith. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast." (Eph. 2-8, 9). And we know that childbearing neither qualifies, or disqualifies a woman in regard to the eternal salvation of her soul.

Neither does charity or holiness qualify: Only faith in Christ. So then in seeking to know the mind of the Holy Spirit in the 2nd chap. of 1st Tim. let's go back to the 9th verse, and study the thought that Paul was emphasizing. What was it? It was the sphere of work and service for women. They should dress modest: They should act modest: They should learn in quietness: They should not become public teachers: But modestly and quietly be silent in the church. And Paul gives the reason why they should, stating that the man was formed first, and was not deceived, but the woman being deceived was in the transgression. Then he says: "Notwithstanding" (which means although, without prevention or obstruction from or by—"Webster"), "she shall be saved in childbearing". Saved how? Saved from what? Saved from spiritual death? No. Saved from physical death? No. But saved from the "reproach", the reproach of deception and being first in the transgression.

The temptation of Eve was self-exaltation, false pride and selfish ambition. Therefore women in childbearing are saved from the reproach of these things; that is if they continue in faith and charity and holiness, (and holiness here does not mean sinlessness but set apart to the service of God) with sobriety. But if they usurp authority over men and become public teachers of men, and dress themselves gorgeously in costly apparel they are not saved from the reproach of Eve's sin and they should be gently reminded of it. There is plenty of work, good work for women to do without overstepping the divine authority of the Holy Spirit and becoming usurpers. They should be keepers at home (Titus 2-5). They should minister unto God's ministers with their substance (Luke 8-3). They should teach privately (Acts 18-26). They should assemble themselves with men in public worship and service to God but do their work quietly and modest (Heb. 10-25 and Luke 8-3).

But we should ever keep in mind that in regard to the "way of life" or the eternal salvation of the soul, whether man or woman; it is by grace through faith, in Him who atoned for us with His own blood: who having obtained eternal redemption for us sat down on the right hand of God. . . . "Salvation by grace" and grace alone is the key which will fit all scripture and unlock

all seemingly hard to understand passages of scripture, applied with careful and prayerful study assisted and guided by the Holy Spirit, if used by those who have trusted the divine Son of God for the eternal salvation of their souls.

J. E. HEATH.

Duck Hill, Miss.

## THE FIRST ITEM IN OUR NEXT GREAT CAMPAIGN

by

G. H. Crutcher, Professor of Evangelism, Baptist Bible Institute, New Orleans, La.

In a recent issue of our Baptist papers, Dr. J. F. Love has an article on this subject in which he makes the plea that the matter of first importance is the paying back to the several South-wide boards the moneys they were required to loan to the Theological schools. I am in hearty accord with the object Dr. Love has in mind and, since I am connected with one of our Theological schools, I think it will not be out of order to say that, so far as is known to me, every teacher in all of our Theological schools agrees with what Dr. Love says on this matter.

I am inclined to think however, that there is a principle involved in this that is more fundamental and more far-reaching, and, that if we lay our stress upon this principle, we will help not simply in this particular matter, but we will help the whole constructive program of Southern Baptists. I like the way the editor of the Religious Herald stated it, in his comment upon Dr. Love's article, when he said: "Is there anything more fundamental than simple honor, truthfulness, fidelity to our pledged word?" According to my thinking, he has gone to the very heart of the whole matter, and that is "fidelity to our pledged word." Southern Baptists are not held together by any law. There is no officer, or group of officers, who can compel any action. They must stand together on great principles and the principles of cooperation is as fundamental to all of our constructive work as is the principle of Religious Liberty or of Believer's Baptism. We must never lose sight of the fact that, when our Conventions decide on any great policy, every Baptist, who endeavors to cooperate with his brethren of this Convention, is committed to the pledge made by the Convention and that he is honor bound to see that the policy of the Convention is carried out as pledged. If this principle is accepted, we will have no trouble about the fair and equitable thing being done in readjustment to these Boards and, what is more, it will keep down suspicion and will stop much needless controversy. I believe that every brother should be permitted to speak his mind upon any great Denominational matter, so long as that matter is in the molding, but, after the Denomination has outlined its policy, every man of us should get behind the policy to make it go. As I see it, Southern Baptists are at the parting of the way for all constructive work when any promise made by our Convention, in session, shall not be religiously lived up to by Editors, Secretaries, Theological Professors, and others who have to do with the molding of public sentiment.

In the launching of the 75-Million Campaign, I was one of the few who opposed one campaign for subscriptions for a five year period, but when the majority voted it so, I fell in line and, to the extent of my ability, I have sought, by word and deed, to cooperate with the policy adopted. Unless Southern Baptist leaders follow this policy, we are headed for disruption. I did not attend the Jacksonville Convention, hence I had no say as to the action of the Convention concerning the Baptist Hospital for New Orleans, but my interpretation of the principle of cooperation among Baptists impels me to acquiesce in the decision. I believe, if our leading men will begin to put the stress upon loyalty to the policy outlined by our Convention, that we will see a great

get-together movement that will contribute mightily to the redemption of many of our pledges.

## A COMPARATIVE STATEMENT

By William Lunsford, Corresponding Secretary, The Relief and Annuity Board, of the Southern Baptist Convention

Statement of total net receipts from states of the Relief and Annuity Board of the Southern Baptist Convention, from May 1, 1921 to January 1, 1922, as against total net receipts from states from May 1, 1922 to January 1, 1923, an eight months period in each instance:

	From 5-1-21 to 1-1-22	From 5-1-22 to 1-1-23
Alabama	\$ 5,828.19	\$ 4,541.60
Arkansas	666.25	1,535.79
District of Columbia	1,607.39	1,870.66
Florida	1,309.39	1,194.57
Georgia	11,059.27	7,517.16
Illinois	294.49	
Kentucky	10,530.34	7,262.57
Louisiana	2.75	455.44
Maryland	2,500.00	2,500.00
Mississippi	2,239.56	1,965.49
New Mexico	126.31	107.93
North Carolina	14,995.00	24,597.32
Oklahoma	100.00	600.00
Tennessee	7,500.00	5,000.00
Texas	20,002.20	12,500.00
Virginia	28,482.31	24,942.72
Totals	\$107,243.85	\$96,591.25
	\$ 96,591.25	

Last year's receipts exceed

this yr. receipts \$10,652.60

It will appear that the receipts for this year are more than \$10,000.00 short of what they were for the same period last year. This is a great disappointment to this office, as it was generally thought at the opening of the Convention year, that we would undoubtedly get more money this year, than we did last.

We have but little money beyond what we receive from the states. It goes without saying that we cannot give adequate aid to our old and retired preachers in their distress and poverty and waiting, and their widows and orphan children, unless the money is furnished us by the states.

We have not reduced the stipend of a single one of our beneficiaries this Convention year, and are doing everything in our power to keep from so doing.

A glance at the above statement will show that every one of our so-called "stronger" states has fallen down by comparison with last year, except one, and that state is more than \$10,000.00 ahead of last year. But four of the states have sent in as much this year as last.

Dear Brother Secretary, look over this list, and then see if you cannot do something for us immediately, and make up for all by giving us a great collection in the spring.

## THE DEITY OF JESUS

The editor beautifully said in last week's Record that Jesus did not go about proclaiming His deity to the people for it would have been unbecoming to Him and even obnoxious to the public. The best argument is the evidence in His life.

While it was the work and duty of the Holy Spirit to teach the deity of Christ and not that Christ should teach it, yet Christ did teach it and that in an unmistakable way. So may we notice a few of the proofs of His deity.

1. At His birth His name was Immanuel, which being interpreted was, God with us. Matt. 1:23.

2. At His baptism a voice from heaven said: This is My beloved Son in whom I am well pleased. Here God declares the deity of Jesus.



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Then on the Mount of transfiguration this state-  
ment was repeated with an additional sentence:  
This is My beloved Son in whom I am well  
pleased, hear ye Him. These are God's claims  
of His Son and a revelation to us and for us.  
This also proves that God's whole Kingdom and  
its construction is under the authority of Jesus  
and everything pertaining to it is to emanate  
from Christ and we are to go to Him for it. We  
preach the gospel because He said for us to.  
We baptize because He commanded us to. We  
administer the Lord's Supper because He also  
commanded it. It is world-wide Missions because  
He ordered it.

3. Then He incidentally taught His deity. In  
answer to Philip to show us the Father, Jesus  
said: Have I been so long time with you Philip  
and dost thou not know Me? He that hath seen  
Me hath seen the Father. I am in the Father and  
the Father in Me. John 14:8-12. Then when  
Jesus heard that they had cast out of the Syna-  
gogue the man whose eyes He had opened, He  
went to him and asked him if he believed on the  
Son of God? To which he asked: Who is he  
Lord that I may believe on Him? And Jesus  
answered: Thou hast both seen Him and it is  
He that speaketh with thee. John 9:37.

Then Jesus answered the request of the dis-  
ciples of John the Baptist as to who He was or  
should they look for another by telling them to  
tell John the Baptist the things they had seen  
and heard, that the deaf hear, the blind see, the  
lepers are cleansed and the dead are raised up  
and the poor have the gospel preached unto them.  
Of course others had raised the dead and per-  
formed miracles but in the name of God, but  
Jesus by His own authority.

4. Another proof that He was divine was His  
sinless life. No one else on earth lived without  
sin. But the evidences of His deity multiply and  
so we can't mention them all if we knew them.

Is it a fact that there is another religion than  
the Christian that can turn out a great product  
like Paul, Spurgeon, Moody, McCauley, Billie  
Sunday, or Gypsy Smith and others? You do not  
see them among the Unitarians, or the Jews,  
Mohammedans, Buddhists or Confucians. You can  
tell who a man is by the product he turns out.

## SOME DORAN BOOKS

Who can describe the delight of a new book—  
the joy of getting it in the mail, untying the  
string, picking and pulling off the wrapping and  
taking out the clean, bright, snappy new volume?  
How crisp and fresh and tempting it looks as we  
proceed to be the first one to open its doors and  
explore its treasures. Alas for the preacher—or  
for any one—who reads no new books.

The Bible, of course, is **The Book**, and all other  
great books are but the outflowing streams from  
this fountain, and yet God's people should wel-  
come truth and knowledge, art and beauty—in  
fact all literary gems—wherever found.

**A Literary Guide to the Bible**, by Laura H. Wild,  
B.D., 283 pp.; \$2.00 net

In this volume the writer enters a fascinating  
field. She presents the varied types of literature  
that are found in the Old and New Testaments.  
In our absorption in the Bible as the divine rule  
for our conduct and as the heavenly revelation  
of the plan of redemption, we are tempted to  
overlook the vast charm and glory of the Bible  
as a literary structure. This book presents the  
Bible on its literary side and it is a vast panorama  
of art and beauty that the book unrolls.

The author proclaims her belief in the inspira-  
tion of the Bible, but in her theory she accepts  
"the conclusions of historical criticism". She  
treats of the human rather than the divine ele-  
ment in the Bible and brings out in rich fashion  
the literary excellencies and treasures of the sa-  
cred volume. No one can read the book without  
a new amazement at the vastness and glory of  
the Divine Word.

**Progress in Religion to the Christian Era**, by T.  
R. Glover, D.D., LL.D., 350 pp.; \$2.00 net.

Mr. Glover has already won the attention of  
the American readers of religious books by some  
of his previous volumes, such as "The Pilgrim",  
"Jesus in the Experience of Men", etc. As a  
writer he avoids the platitudinous pathways. His  
sentences have a punch. They also flash light.  
In this book the author has laid out a big pro-  
gram. He seeks to unfold before the reader "in  
one sweep of historic vision, the religious devel-  
opment of the Greek, the Roman, and the Hebrew  
peoples, as a preparation for the coming of  
Christ." Surely he who would understand the  
appearance of Christianity upon the earth, must  
first get some idea of the progress of religion up  
to that time among the foremost nations of the  
world. Such a preparatory view this book seeks  
to give. It begins with "Early Man and His  
Development" and closes with a chapter on "The  
Victory of the Orient"—meaning the religious  
victory. There are also chapters on such sub-  
jects as Homer, Plato, "The Great Century of  
Greece", etc.

Dr. Glover, in this book, covers a rich field of  
history and it soon becomes apparent to the read-  
er as he moves into the book that he is following  
an alert thinker and indefatigable explorer.

There is nothing more interesting about man  
than his religion and there is no realm of history  
more thrilling than the religious history of man-  
kind.

**Stories for Special Days in the Church School**, by  
Margaret W. Eggleston, 156 pp.

Here is a book to delight the preacher,—or any  
public speaker who seeks to light his discourses  
with stories that catch the young. But why use  
the limiting clause "that catch the young", for  
we all know that a story in a sermon, or address,  
that charms the youthful element will attract the  
old ones also.

There are books and books filled with stories,  
but this is one of the choicest volumes of the  
kind that we have seen. Its stories are fresh.  
They avoid the hackneyed type and bristle with  
interest. Let any preacher tell one of these sto-  
ries and his audience will give him thankful hear-  
ing. There is a two-fold value in the book, for  
it not only presents a series of striking stories,  
but these stories are appropriate for special  
days in the year, if the speaker should desire to  
use any of them in that way.

**1,000 Evangelistic Illustrations**, by Aquilla Webb,  
D.D., LL.D., 349 pp.; \$3.00 net

This book comes highly recommended, opens  
with a complimentary introduction by Dr. E. Y.  
Mullins, and contains an abundance of rich re-  
vival material. It is the best book of the kind  
that our eyes have lighted upon.

Where is the preacher who would not welcome  
striking and appropriate incidents to which he  
could refer in his evangelistic appeals? Dr.  
Webb, in this volume, has been discriminating in  
his selections and has evidently sought to use only  
first-class material. Occasionally the reader may  
light upon an illustration that he has seen before,  
but this disadvantage is abundantly offset by the  
value of the unfamiliar incidents recorded.

The illustrations are grouped under appropriate  
headings and these headings are arranged in al-  
phabetical order.

**The Place of Books in the Life Which We Live**,  
by Rev. William L. Stidger, 198 pp.; \$1.25 net

All of Dr. Stidger's books are alive with in-  
terest. In his very large and useful pastorate  
in Detroit he uses the "book feature" with great  
effectiveness. He preaches on books, has care-  
fully chosen books on sale at his church, and does  
many things to stimulate his people to read good  
books.

This book has special chapters for preachers,  
teachers, parents, young people, and it presents  
in illuminating fashion the charm and power of  
books. It tells the part that books played in the  
life of Roosevelt, Lincoln and other great souls

and the author declares that good books are "the  
magic stone that turns the world to gold".

The above books may be ordered from the Bap-  
tist Book Store, Jackson, Miss.

## THREE GREAT BOOKS

Surely everyone who fails to read the three  
books herein mentioned will rob his life of great  
blessings and profit. I believe that any preacher,  
any student of the Bible, anyone interested in  
Baptist work, anyone desiring to know more will  
receive untold benefit by getting and reading these  
three books.

1. **"A History of Baptists"**, by John T. Christian,  
D.D., Professor of Christian History in The  
Baptist Bible Institute.

It is the conviction of many that Dr. Christian  
is the greatest living historian today. And a  
reading of his book will bring that conviction to  
the minds of many others. The book, never con-  
troversial but ever maintaining the judicial at-  
mosphere and attitude, takes the reader from the  
time of the New Testament churches to the days  
of the American Revolution. Every step of that  
journey is full of gripping interest, instruction,  
information and genuine profit. The reading of  
but one page sends one greedily through the whole  
book. You will rob yourself of much if you do  
not get this book and read its contents.

2. **"Outlines of Biblical Theology"**, by C. C. Car-  
roll, D.D., Professor of Bible Doctrines and  
Christian Evidences, The Baptist Bible In-  
stitute.

Words are apt to disparage the real worth of  
this book. Holding ever before us the truth that  
"There is no theology for lost humanity except  
that which begins in the crucifixion of Jesus  
Christ", the author in a wonderful way has put  
before the public a book that will rank with the  
first. Writing under the strong conviction that  
"The Bible is the first and last authoritative word  
in the study of Theology", he gives every reader  
the conviction that "The Bible is the text book,  
and it is only as writers and teachers are con-  
sistent with the revealed truth inhering in the  
Holy Scriptures, their writings or teachings  
should have any weight whatsoever". You will do  
a wise thing as preacher or teacher or student  
to get this book right away.

3. **"Synthesis, The Bible by Books"**, by W. E. Den-  
ham, Th.D., Professor of Old Testament Ex-  
position, The Baptist Bible Institute.

This book is an unusual help and inspiration to  
those who want to become familiar with the  
Bible. The author does not seek to give full  
discussion and interpretation, but he does seek  
and does succeed in giving the reader a bird's-  
eye view of each book in a way easily grasped  
and retained. The general knowledge of the sub-  
ject matter of the various books gives the reader  
or student of the Bible a basis for helpful and  
minute and accurate study. The author has done  
a great work in a great way. So will all say who  
get this book.

These three books mentioned above have I read  
carefully and studied with zest. And it is my  
judgment that they are great additions to the  
library of any teacher, preacher, Bible student,  
or any who seek to know the history of the Bap-  
tists more familiarly, to know the Doctrines of  
Theology more accurately, to know the Bible book  
by book more minutely.

Get these books. They are on sale at the Book  
Store, Jackson, Miss.

ROBERT G. LEE,  
First Baptist Church, New Orleans.

Brother W. A. Chisholm formerly with our Sun-  
day School forces in Mississippi goes from Green-  
ville, Texas to be assistant pastor and Sunday  
School superintendent at Gaston Ave. Church in  
Dallas. He sends greetings to his old friends in  
Mississippi.



## The Baptist Record

PUBLISHED EVERY THURSDAY BY THE  
MISSISSIPPI BAPTIST CONVENTION BOARD

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JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY  
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

### JESUS CONSCIOUS OF DEITY

Recently this subject was discussed, and the reaction of the personality of Jesus was shown as he came in contact with comparative strangers, such as the doctors in the temple, Nicodemus, and the rich young ruler. In each case the consciousness of deity comes into manifestation as Jesus speaks out of a nature that is always true to itself. It is interesting to note that there is no word or act of Jesus in all his life which can be shown to be inconsistent with his deity. It does seem that a mere man would at some time betray the fact that he was not God and did not have the attributes which we necessarily ascribe to deity.

Just here it is our purpose to show that this consciousness of deity shows in the dealings of Jesus with his intimates, those who were his close companions. The first is his attitude toward his own mother. Through the years there had been happenings in connection with him that Mary only partly understood. She kept them in her heart, in silent and sensible meditation, waiting for the full interpretation which the future events are sure to give to present experiences. She knew him to be different, to be the Son of God but it was not easy for her to dissociate him from the human relationship. Both these sentiments are manifest in that interview between them at the marriage in Cana of Galilee. With anticipation of some relief which she could not see, she says to Jesus, "They have no wine." He understood her suggestion, her whose wish had been his delight. An intimidation from her was always sufficient. But he had now come to the crises, the beginning of his ministry, the launching upon his life work. Both of them were more or less conscious of that. It is the moment of destiny, when he should "manifest forth his glory." It is the dividing line between his home life in Nazareth as Son of Mary and his homeless life as the Son of God. He must break with the past, yes with his mother. As to the work which now is his that is not for her to say. The time for material suggestion ends here. Henceforth he must do the will of Him who sent him. He is answerable to the Father alone. So his reply to her, while respectful is final. He is severed from the past and from human relationship and henceforth is only God's Son. "Woman"; that word expresses the human side; "Woman, what have I to do with thee?" Literally, "What is there to you and to me?" That which was in common with us hitherto is at an end. Henceforth he must be to her as to all others, "the Son of God." He did not love her the less. Nay, he loves her with divine love. But he is now and henceforth conscious only of his position and character as God. Later when his mother and his brothers sought him anxiously because they were influenced by the rumor that he was beside himself he could say "My mother and my brothers and my-

sisters are they that hear the word of God and do it."

Another instance in which Jesus shows to a beloved disciple consciousness of deity, is when at Caesarea Philippi he deliberately draws out the expression of opinion from the disciples by asking first who other people thought he was. When this has been answered, he wants to know if they have accepted the prevailing opinions of men. "Whom do ye say that I am?" Peter is quick to speak for all, "Thou art the Christ, the Son of the living God." He did not put him in the class of prophets. He was different from them all. But this testimony is not given because of Peter's opinion; but Jesus not only accepted the statement of Peter but joyously commended him for it. Nay, more he ascribed the origin of this conviction not to any earthly source but to the Father in heaven who had made the revelation of the truth to Peter: Blessed art thou Simon, Son of Jonah; flesh and blood hath not revealed it unto thee by my Father (not the father), who is in heaven. Jesus was glad at last the truth of his deity, of which he was always conscious, was now in the possession of his disciples. This is the watershed in the ministry of Jesus. From this time he begins to show them that he is to be crucified. After the deity of Jesus, then the necessity and the meaning of the cross. It is not strange that today the people who do not accept his deity, stumble at the cross. To them it is an offense or a mere incident. To those who believe in his deity the cross is the power of God and the wisdom of God.

### IS IT RIGHT TO PLEDGE?

To some of us this seems a singular question. Rather it seems strange that it should have to be argued and answered, but so it is. Many a deacon or member of a finance committee going about at the beginning of the year or at any season when a new program is being put on in the church or an old one rearranged, encounters the brother who "doesn't believe in pledging anything, or putting his name down." This brother probably doesn't read the Baptist Record and may never see this, but let us say to you what the Mormon elder said to the government agent who informed him that he must go home and tell all of his wives except one that he could not keep them as his wives any longer. The Mormon elder laconically replied, "You tell 'em." Maybe you can do them the kindness to pass this on.

In the first place in answering the question, "Is it right to pledge?" it ought to be plainly said that in most cases at least a pledge does not create an obligation to pay, it only recognizes one already existing. The duty to give exists independently of any promise to do so. It is a duty imposed upon us by our very relations as human beings, by the fact that we are children of God, and by virtue of a direct and positive command of God. The duty is there whether we see it or not, whether we acknowledge it or not. The failure to acknowledge it does not change the obligation. To repudiate it does not get rid of it. To fail to recognize it is dishonorable, as much so as it is to beat the groceryman or jump a board bill. To say, "I won't promise, because if I did I should have to pay it or expect to pay it," is virtually to say I don't mean to pay it, or at least to say I shall pay it or not as suits me. Such a statement in no way removes the obligation or escapes it. It is simply a repudiation due to ignorance or dishonesty of both.

A man may say that when he was married he did not say, "With all my worldly goods I thee endow," but that does not in the least relieve him from the obligation to support his wife. The pledge has little to do with it, except as a recognition of an obligation already existing. It does not create the obligation; neither does a failure to promise relieve him of the obligation. A woman may say that when she was married she did not promise to obey her husband, but the

failure to have that promise in the marriage ceremony does not relieve her of the obligation. The obligation was already there by the command of God, independently of any wedding ceremony. A pledge to pay so much to the church or any department of its work is simply an acknowledgment of an obligation which exists by reason of our membership in the church and our relationship to God.

But the propriety of pledging is shown by the analogy of any ordinary business enterprise. There would be little progress in business if no contracts were entered into, if no names were signed up and no pledges were made. Landlords and tenants, banks and patrons, indeed almost all business people and enterprises enter into mutual contracts. The people who express some scruple about signing a promise to a church, won't get very far with a bank or with anybody who requires a contract. They couldn't sell a foot of ground, nor borrow money to buy it. Much of our church business necessitates contracts, engagements or promises, and nothing can be projected on a big scale without recognizing financial obligations and getting under the load. The man who doesn't recognize the obligation, or who is not willing to share his part of the load, whether it be small or large, isn't the sort of man to belong to a Baptist church.

But suppose some one says that religion and churches are different, that their work must be conducted on other principles and not like the work of the world. That sounds good and is good so far as it is true. Let us see from the Bible and common sense how far it is true and where it is not true. It certainly is not true that the Lord's work must be done in every way unlike the work of the world. Else one must use no mind whatever in doing the Lord's work, as the mind is used in the world's work. The Bible must be our guide in this as in everything else. The Bible certainly commands us to give. It even makes clear the proportion we are to give; and then it puts the stamp of approval on promising to pay. Vows are simply a voluntary putting one's self under obligation to fulfill certain religious duties. Jacob made a vow to God and the Lord honored him for it. The law of Moses (Num. 6:2) over and over again makes provision for vows. Paul entered into a vow and sacredly kept it (Acts 22:24). He himself took pledges of the Christians in the churches in Macedonia and Corinth, for the poor at Jerusalem, and afterward urged their payment (2 Cor. 8:11). If we follow the scriptures we will both pledge, and pay what we pledge.

### WHO CARRIES THE LOAD?

Dr. Masters, editor of the Western Recorder, has an article in his paper of last week calling for a just distribution of expenses involved in the publicity work of our general boards. This thing has not yet been worked out equitably. All parties desire to do the right thing, but the customs of the past, and the ability of each to see only his own side of the question hamper us. Every interest and institution of the denomination is dependent upon the papers in the various states for getting its cause before the people, and securing favorable consideration. The work is one, and all of us are supposed to be equally and impartially interested in every phase of it. It is the pleasure as it is the duty of the publishers and editors to advocate and assist every one of these causes. We rejoice in their prosperity and are anxious with them in the time of their peril. But there is another and very practical side to this question, the business side. Who is going to foot the bills?

There was a time when this writer, as editor and the largest stockholder in the Baptist Record, personally stood under the responsibility and carried the burden. The paper carried the load and received practically no compensation. The denomination and the general boards got the benefit of it without assuming responsibility. We are

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aware that there is another side to the question, but this is the side which others than the owners of the papers have never considered.

Now that the Baptists of Mississippi own the Baptist Record the equity of the case is not changed. The Baptist Convention Board carries the load, and if there is a deficit, as there generally is, the Baptist State Mission account foots the bill. We are making no criticism or complaint, but we are trying to state the case in the hope that the problem of running a paper may be known to all our people, and that all of us may some how work it out equitably. There ought to be some sort of understanding and agreement as to what share in the deficit or in the expense account each interest shall assume. Dr. Masters seems to think it might be done by more liberal advertising by our general boards. That may be one way, but that hardly fixes anybody's share in the expense account. Certainly the papers want no hand outs or bonuses. What we do want is that while we bear one another's burdens, each one shall carry his own load. It is possible to work it out and we believe it will be worked out. Nobody wants anything that isn't fair and right, and we all want above everything to do our utmost that the kingdom may come and the will of God be done on earth as in heaven. We venture the suggestion that, under proper supervision of the state secretaries, the deficits of the papers be paid by the beneficiaries of the campaign in the ratio of their receipts; that is that they be paid out of campaign funds before they are distributed.

### WORLD ALLIANCE MEETING

By President E. Y. Mullins

I am receiving many requests for information regarding ways of reaching the meeting of the Baptist World Alliance in Stockholm, July 21 to 27 next. In order to give the desired information, and to assist brethren who are planning to go, I have decided, as President of the Convention, to give such information as comes to me regarding possible itineraries to the denomination through the press.

I have information that Dr. John H. Eager, 28 E. Mt. Vernon Place, Baltimore, Md., is planning several itineraries to include the Baptist World Alliance meeting in Stockholm. He is making his arrangements with Thomas Cook & Son, of New York City, which is one of the oldest and most reliable of all the travel agencies in the world. I have had most satisfactory experience with them in the past. There are four itineraries planned, details of which will no doubt be announced by Dr. Eager in due time. The cost is quite reasonable.

One tour includes a trip from New York through the British Isles, and then through Norway to Stockholm, and return.

A second tour includes the trip to Sweden, a brief tour in Norway, back to Stockholm, and return by Copenhagen.

A third tour takes in parts of the British Isles, the Alliance meeting in Stockholm, a tour through Germany, France, England and back to New York.

A fourth tour includes all the above, with a more extended trip through Southern Europe, including Switzerland and Italy.

There are also plans for tours including the Holy Land, in addition to the above. Detailed announcement will be made of these tours by Dr. Eager later.

I am also informed that Dr. J. J. Wicker, of Virginia, is planning similar itineraries, but I have not detailed information concerning these. Dr. Wicker has had much experience as a conductor of tours. I shall be glad to announce these and other tours as information about them comes to me.

Immediately after the armistice was signed New York began making the biggest gun in the world and it is yet incomplete.

## Convention Board Department

R. B. Gunter, Corresponding Secretary

### BAPTIST PROPERTY AND TAXATION

The Supreme Court's reason for ruling that the Baptist Building is subject to taxation was that Section 934 of the Code of 1906 in defining the property which a religious society may own does not mention an administration building. This section says "A religious society may own the following property and no other:—Church houses of worship, pastors' homes, school buildings, homes for heads of schools, etc.," but never an administration building is mentioned.

Their decision concerning the Book Store, which requires the denomination to pay taxes on it, was based on the ground that the money invested in books is reinvested in books when books are sold; the money being turned over and over and is not in the same category with stocks, bonds, etc., or other revenue bearing property. When this decision was rendered, it was done without consideration of the Natchez Diocese, property, which is rented as commercial property, the proceeds being used for charitable purposes; and on this ground is exempted from taxation. It is understood that this property is held by a corporation and administered by trustees. It is also probable that this property will be passed on by the Supreme Court; that is, that the Court may decide whether this property can be legally held by the Catholic church.

There is a building in Jackson held by a fraternal order which does not pay taxes; although a large part of it is rented out for commercial purposes.

We are impressed from our observations during the past year, and more, that our laws concerning religious and fraternal property should be revised. They seem to have been written too much with a single few in mind, instead of being prompted by broad, charitable, and constructive principles.

In this "test case," as in many issues of the past, Baptists are the pioneers. There were those who were opposed to the Baptists' owning a book store and a printing press. Their opposition had something to do with forcing the issue concerning taxation. But all that we contend for is equality and right for all. All the Judges are expected to do is to write their opinions in the light of the laws as they exist. Laws made with selfish ends

or laws made through malice or prejudice towards another are never fair to the people at large. They should be rewritten for the sake of equity in connection with religious societies. The Mortmain Section should be revised.

### NEED FOR DEFINITENESS IN PREACHING

We were impressed anew Sunday with the importance of definiteness in preaching when Bro. B. E. Massey of Algiers, Louisiana, presented to the First Baptist Church of Jackson the needs of his field of labor, showing both the needs and the possibilities. The membership of the church responded with a cash offering and Bro. J. M. Hartfield pledged the church for \$500.00 a year for five years to this work. There are many, many places as needy and as full of opportunities as this one. The people will respond just as readily as these did, if specific fields are presented and if they are informed that all of these places will be cared for if Campaign pledges are paid. Bro. Massey's field is, we understand, Home Mission Board work. The Home Board had to cut his salary down. Why? Because of a lack of funds. Why a lack of funds? Campaign pledges have not been paid. Why have they not been paid? Because these "white fields" have not been presented often enough to the audiences. "Campaign" is meaningless to many. For the next two years let's preach constantly the seven causes depending on the Campaign funds for support and we will get the money.

Let us also be fair. Let no one cause run in and get its share at the expense of the others. We promised to be fair to each other. There are many good reasons why the State Mission Board should make special and independent appeals for State Mission funds, regardless of other causes. But it would not be fair. This is a time for every cause to show itself to be unselfish. But, above all, let us pay so that State Missions, Home Missions, Foreign Missions, Hospitals, Orphanage, Aged preachers, the Colleges, and the young preachers' needs may be supplied. It is a time for large vision, a large heart, and a magnanimous soul.

Let nothing side-track you. Pay vows first.

### RECEIPTS OF FOREIGN MISSION BOARD FROM MAY 4th TO JANUTRY

	1st	
	1923	1922
Alabama	\$ 29,872.67	\$ 37,378.77
Arkansas	27,680.43	736.50
District of Columbia	9,837.30	13,985.60
Florida	11,358.94	13,676.27
Georgia	59,942.40	83,130.77
Illinois	100.00	2,720.00
Kentucky	55,032.73	81,196.89
Louisiana	11,239.29	10,586.54
Maryland	17,040.00	15,790.00
Mississippi	34,029.88	39,665.67
Missouri	19,641.32	6,570.21
New Mexico	3,100.00	3,510.00
North Carolina	94,508.05	54,506.53
Oklahoma	4,997.17	1,860.49
South Carolina	95,225.00	76,834.88
Tennessee	18,974.50	40,264.75
Texas	231.25	482.53
Virginia	85,816.17	105,716.92
	\$578,627.10	\$588,613.32

### COMPARATIVE STATEMENT OF HOME MISSION AND CHURCH BUILDING LOAN RECEIPTS May 1, 1921-1922—Dec. 31, 1921-1922

	1921	1922
Alabama	\$ 19,556.12	\$ 19,359.15
Arkansas	8,764.43	12,224.88
District of Columbia	6,995.46	5,892.39
Florida	5,356.28	12,124.93
Georgia	37,046.73	44,347.78
Illinois	2,644.34	1,100.00
Kentucky	42,258.69	28,074.81
Louisiana	7,853.20	8,975.60
Maryland	11,610.00	7,500.00
Mississippi	26,056.56	20,399.06
Missouri	3,447.02	12,961.65
New Mexico	2,526.13	2,158.73
North Carolina	29,449.48	43,472.94
Oklahoma	7,840.64	15,005.45
South Carolina	12,869.48	12,743.80
Tennessee	31,060.40	7,609.65
Texas	12,269.13	679.00
Virginia	66,789.23	64,114.66
Miscellaneous	1,928.25	3,361.41
	\$336,321.57	\$322,105.89



1923

# Mississippi Program

1923

## BAPTIST 75 MILLION CAMPAIGN

N. T. Tull, State Organizer

### PUTTING CAMPAIGN PLEDGES ON THE BUDGET

No other plan for collecting Campaign pledges will prove as effective as putting them on the budget and paying them weekly or monthly. If the pastors and church officers would take the matter up in earnest and get their subscribers committed to the weekly or monthly plan of giving to the 75 Million Campaign fund, dividing the balance yet due on the pledges into weekly amounts covering the next two years, we would round out the five-year period with more money and in better shape for the future.

When the subscriber looks at the balance still due on his pledge, and thinks of it as a lump sum, he is discouraged. For instance, if he still owes \$260.00 he may not see how it will be possible for him to pay that amount in the next two years. However, if he considers the obligation in terms of \$2.50 per week for the next two years, it is not an impossible task. If he still owes \$520.00 he can in like manner pay it all in two years by paying \$5.00 per week.

### WAS THE RE-ENFORCEMENT CAMPAIGN A SUCCESS?

The churches that actually went after making it a success can answer yes. The Second Baptist

### RESOLUTION PASSED BY FOREIGN MISSION BOARD, SOUTHERN BAPTIST CONVENTION, JANUARY 4, 1923

"The motion was made and passed that the attention of our Baptist pastors and the representatives of the Near East Relief throughout the South be earnestly called to the explicit agreement had with the New York Representative of the Near East Relief, Dr. John R. Voris, at the Annual Meeting of the Foreign Mission Board last October to the effect that all appeals for RELIEF to our Southern Baptist pastors, Sunday Schools, and churches should be made through the Foreign Mission Board for the present Southern Baptist Convention year 1922-23, that this agreement included the handling by the Foreign Mission Board of all relief contributions by Southern Baptists intended for whatever people or country, and the basis on which the money thus collected should be dispensed for European relief and to the Near East Relief organization.

We would, therefore, request all representatives of the Near East Relief organization to join us as per this agreement in making an effective appeal to Southern Baptists on January 14, 1923, or such date approximate thereto as may better suit our pastors and churches;

That no other appeal by the Near East Relief be made to Southern Baptists pending further instruction from the Southern Baptist Convention;

And that the Near East Relief or its proper representatives be requested to furnish the Foreign Mission Board a report of all money received from Southern Baptist churches, Sunday Schools, societies, and individuals between October 18, 1922, and April 30, 1923.

That a copy of this resolution be sent to Southern state and national representatives of the Near East Relief and to our Baptist state mission secretaries and be given to the Baptist papers of the South."

Church, Jackson, has secured about three hundred new pledges and are not through yet. These new pledges aggregate a nice sum, something over \$3,500. This is what was meant by calling it the "Re-enforcement" Campaign. The church that is taking care of its losses in removals by enlisting its new members will not come out at the end of the Campaign period with a big balance unpaid on its pledge.

### BIBLE INSTITUTES BEING ARRANGED

Let our pastors and workers remember that the Convention Board proposes to pay the expenses of one worker, preferably the teacher of Bible, in as many Associational Bible Institutes as the brethren will arrange. Quite a number of the institutes have already been planned. They should be held during January and February so that the way may be cleared for other phases of work that will be scheduled for March.

We are hoping that a great number of these institutes will be conducted. They will prove to be a fine way to start off the year's work. The suggested program for these meetings was published in last week's Record.

### THE MOREHOUSE TRAGEDY

Dr. B. M. McKoin, who was arrested in Baltimore, Md., by order of Governor Parker of Louisiana, a few days ago in connection with the Morehouse tragedy, is reported by the Associated Press as saying that neither the sheriff of Morehouse parish nor the governor of the state had anything to say or disposition to act when he was being shot at by a band of hoodlums and outlaws; but now that a couple of outlaws had been killed they will move heaven and earth to find their murderers. It occurs to us that the governor is late in launching his crusade for justice.

A horrible crime has been committed in Morehouse parish, but it is by no means the first. Dr. McKoin, a law-abiding Christian gentleman and, withal, a fearless and free American citizen, was forced to leave Morehouse rather than lose his own life at the hands of a band of whiskey outlaws, who made several attempts to kill him. Dr. McKoin is an outspoken, open and above-board champion for law and order. He was a deacon of our church at Mer Rouge and his character is above reproach. He believed in his denominational paper and while living in Mer Rouge sent in to this office several lists of new subscribers which he had secured himself. We have known him personally for many years and we have always found him one of the most peaceable and lovable men it has ever been our privilege to know.—Baptist Message.

Pastor R. W. Bryant is considering a call to Courtland and nearby churches. He has baptized a large number of people in his work in Copiah county.

Two other pastors received cars as Christmas presents from their churches, Drs. J. F. Tull of New Albany and J. A. Taylor of Brookhaven. This will at once be a token of appreciation and a means of larger usefulness.

### SERIES OF SERMONS ON BIBLE REVIVALS

By Ben Cox

Sunday, July 9th. Subject, "The Revival in Samaria." See Acts 8:1-25

Samaria was the first place outside of Jerusalem to feel the effects of Pentecost, and it was several years before this effect was felt. The fact of the business is the disciples had been driven out of Jerusalem by persecution. They, like the rest of the Lord's people, were prone to take the position that Peter took on the Mount of Transfiguration. "Let us build here three tabernacles. One for thee, one for Moses, and one for Elijah. This he said, not knowing what he said."

We read that upon the persecution that arose on account of Stephen the saints were scattered. We read that "as for Saul, he made havoc of the church, entering into every house, and halting men and women committed them to prison. Therefore they that were scattered abroad went everywhere preaching the word. Then Philip went down to the city of Samaria and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them, and many taken with palsies and that were lame, were healed. And there was great joy in that city." Very often it has required persecution to drive the Lord's people to missionary work. You ask "Is persecution from the devil?" I reply "Yes." But God overrules it to his praise. So loss, sickness, trouble, is directly or indirectly from the devil. Yet God allows it and God overrules it even to his glory and the good of his people. Jesus says to Peter "Simon, Satan hath desired thee to sift thee as wheat." In the Revised it is written "Satan hath obtained thee by asking, but I have prayed for thee that thy faith fail not, and when thou art converted, strengthen thy brethren." In like manner Satan desired Job and obtained Job. When the sons of God came before the Lord, Satan came too. He was allowed to have Job to sift him as wheat, but Job stood the test. The test of losing possessions. The test of losing his people. The test of affliction of his person. He stood the three-fold test of possessions, people, and gloriously said "Though he slay me, yet will I trust in him."

Paul, in 2d Corinthians 12, tells his experience, which followed the wonderful exalting experience, when he says: "Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me, and he said unto me, My grace is sufficient for thee, for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake, for when I am weak, then am I strong." Paul had a change of attitude and gloried in the results of the "thorn in the flesh" instead of desiring its being taken away. In one of his epistles he writes, telling about the troubles that have come upon him: "The things that have happened to me have happened to the furtherance of the gospel." It was as though you might try to exterminate Bermuda grass by plucking it up and throwing it around. Every place it strikes the ground it makes more Bermuda. The only thing we need to be concerned about is, Do the things that happen to us result in the furtherance of the Gospel? That is the only important thing. If I understand matters aright, we are left here for just one purpose, and that one purpose is the furtherance of the gospel. The question as to how much money or how little money you have is not important. The ques-



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tion as to your popularity is not important. The question as to how many friends you have is not important. The question as to whether or not you are in good health. None of these things are of vital importance. The only vitally important thing for you is this: Is your life resulting in the furtherance of the Gospel?

In Acts 12 we read about the wicked Herod. That "upon a certain day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory and he was eaten of worms, and gave up the ghost." And then comes the glorious result that "the Word of God grew and multiplied." That is your business and mine—multiplying the Word of God. Sometimes it takes persecution to drive us to this multiplication. Herein is the Christian's power. And herein is the one thing the Christian needs power for. We, like the early disciples, are apt to make the mistake that they made. In Acts 1 we read: "When they therefore were come together, they asked of him saynig, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight." It was under very solemn circumstances that Jesus uttered these words. He was just about to ascend to the Father. It is as though he said to them: "You have mistaken the purpose of power. The power you need is not to know the times and seasons, but the power you need is to be witnesses for me." A dear Spirit-taught soul says:

It is interesting to study the Acts of the Apostles from this standpoint. Chapters one to seven tell about the ministry in Jerusalem. The first part of the eighth chapter, in Samaria. The latter part of the 8th and all the rest tell about preparation for further spread of the Gospel, and as you study this wonderful book, you are strongly impressed with the opening of it, when Luke, the author, says: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen." Yes, Luke is correct in saying that Jesus simply "began" to do and to teach. All through the Acts this same Jesus who worked in Luke is showing his mighty power. When the church is referred to, we read that "the Lord added daily to the church." If the same Lord does not add them now, our additions are vain, and useless. When the lame man has been miraculously healed, Peter says "Do not look on us as though by our own power we did this. His name, through faith in His name hath made this man whole."

In the fourth of Acts you read about the disciples being let go after their persecution. Straightway they go to their own people and glorify God in a prayer meetnig. They emphasize the fact that the wonderful works which are being carried on are being carried on by the power of Jesus. "And now, Lord, behold their threatenings, and grant unto thy servants that with all boldness they may speak thy word, by stretching forth thine hand to heal and that signs and wonders may be done by the name of the holy child Jesus." Or, as the Revised Version puts it "Thy holy Servant, Jesus." We are told in verses 31-3 that "when they had prayed the place was shaken where they were assembled together, and they were all filled with the Holy Ghost and they spake the word of God with boldness, and the multitude of them that believed

were of one heart and of one soul. Neither said any of them that ought of the things which he possessed was his own, but they had all things common, and with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all." And these were the results of that wonderful prayer meeting where Jesus is honored. And what a wonderful climax when the state is reached when no man claims to have anything as his own. All is surrendered to Jesus. When Stephen is being persecuted, he says Jesus is standing at the right-hand of God to receive him. When Saul is stricken down on the way to Damascus, he says: "Who art thou, Lord?" And the answer comes: "I am Jesus, whom thou persecutest. It is hard for thee to kick against the pricks." When Saul has become Paul, the mighty preacher, and he is being persecuted, in order to protect him, they put him in the castle. The night following the Lord stands by Paul. This Jesus who "began to do and to teach" in Luke, is still doing and teaching in Acts. Thank God, the Acts is not closed. The same Jesus who "began to do and to teach" in Luke, who carried on his doing and teaching in the Acts, is still doing and teaching. There is only one thing that limits the doing and teaching of Jesus now and that is the thing that limited him in Luke and in the Acts, and that is the unbelief of his people. And so here we have the same Jesus who worked in Jerusalem working in Samaria. Deacon Philip is sent down there and his ministry is wonderfully blessed of God and now there comes the one outstanding discouraging feature in this Samaria revival. Simon, who represents a man with profession, but not possession of religion. He has the shell and not the kernel. He has the form but not the power. Simon believes, but he believes with the head and not with the heart. Simon was baptized but he was not "baptized with him," Jesus, and there is nothing in your baptism, my brother, unless you are baptized "with him." When he went to the Lord's table, he did not go there with a view of "showing the Lord's death till he come." Sad to say, such cases have been the result in many revivals. Simon, in some respects, was a great man. They referred to him as a "great power of God." But he lacked the power of the spirit, and when the Holy Spirit was given for service in answer to prayer, Simon, this man with profession and no possession says "Give me power." In these three words we see the key to the man's heart. "Give me power." Anybody who says that is on the wrong track. Any man, any woman, any boy, any girl whose main request of God is "Give me power" is on the wrong track. Simon was a man who thought everything had its price. He offered money for this power. He concluded that anything could be bought. He is like some today who can see no farther than dollars and cents.

Never shall I forget when en route to Jerusalem, we stopped at the office of a New York merchant from whom I had been buying goods for our little store at Lonoke, Ark. I told him about the trip to Jerusalem and the only question at all that he asked was as to the cost of different parts of the trip. After four months' absence, I called on him again en route home. I told him about some wonderful places we had visited and things we had seen, and the only thing that seemed to concern that New York merchant was the price of the trip. He could get nothing out of Jerusalem or anything else because he could not see farther than dollars and cents. Simon showed himself selfish all the way through. In his first question, "Give me power," and when he had been condemned by the Apostle Peter, he then says "Pray that none of these things come upon me." Selfish desire all the way through. He does not ask them to pray that he may have real victory over sin; that he may be kept from evil; that his heart may be made right in the sight of God. Simon's only concern is that he may be saved from the consequences of

sin. So it is with many today. Have you a profession or a possession of religion? Have you believed with the heart as well as with the head? "With the heart man believeth unto righteousness," and he that is not saved lower than his head is not saved at all. Have you been born again? We are told that as "many as received him to them gave he power to become the sons of God, even to them that believe on his name." That is the other sign of the new birth. How do I know this morning that I am saved? What is my assurance? Do I know I am saved because I have been preaching the gospel 30 years? No. Do I know I am saved because many people have been led to the Lord through my preaching? No. Do I know that I am saved because many of the Lord's people have been helped through this preaching? No. I am just like the old man who found Jesus in a revival meeting. On the way home the devil came to him and suggested "Now, you were excited in that meeting. You meant well but people were gathered around you singing and shaking hands with you, encouraging you to go forward, and so you joined the church. Don't you think you may have made a mistake?" The old man said "I quoted this text to the devil 'He that believeth on the Son of God hath everlasting life.' I believe on the Son of God; therefore if the Bible tells the truth, I have everlasting life." He went another block or two and the devil came with the same suggestion. He replied "The Bible says he that believeth on the Son of God hath everlasting life. I believe on the Son of God; therefore if the Bible tells the truth, I have everlasting life."

There is no life for you in profession of religion. In joining the church. In being baptized. "Behold the Lamb of God which taketh away the sin of the world." There is salvation in none other. "There is none other name under heaven given among men, whereby we must be saved."

You were thrilled as you read in the paper the other day of an awful railroad wreck in New Jersey. The signal man made a mistake and sent the midnight flyer on the wrong track. Frantically he wired "My God, I have sent Number 33 on the wrong track!" God helping me, nobody shall say I have sent you on the wrong track to find salvation. God helping me, nobody shall say I have sent you on the wrong track to find power for service through the Lord Jesus Christ. God helping me, I will point you to him who says "I am come that they might have life, and that they may have it more abundantly."

In the old Harvard Square, the first enclosure of the great university as you enter you read over the entrance "Enter and grow in wisdom." As you come out you read over the exit "Depart to better serve thy country and thy kind." None are truly wise until they enter in through the Lord Jesus Christ. None are fitted for service except as they find their fitness in him. The Lord Jesus Christ has ordained the church for the benefit of all such, and we invite you to take a stand with him in his church this morning. I was impressed recently in reading one man's reasons for being a church member: "I am a church member," he says, because "if nobody belonged to the church there would be no church, and if the church left town, I would want to leave on the next train. Because if I share the blessings and privileges of the church I want to be square enough to have a part in its work. Because, as the greatest organized force for righteousness in the world, it offers to me better chances for real service to humanity the world over than any other institution. Because while I may not agree with all its ideals of theology, I do believe in its ideals of life. Because, while it may be abstractly possible to live a Christian life outside the church, I know that about 99 out of every 100 Christians are members of the church. I'll take my chances with the 99 rather than with the lone one."

Every man in Memphis, as I have said before, is directly or indirectly either a supporter of the churches or a sponger upon the churches.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

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 MRS. R. L. BUNYARD, 1st Vice-President, Madison  
 MRS. F. M. DOUGHTY, 2nd Vice-President, Shaw  
 MRS. C. LONGEST, 3rd Vice-President, University  
 MRS. J. K. ARMSTRONG, 4th Vice-President, Louisville  
 MRS. J. K. JAMES CHAMPLIN, 5th Vice-President, Hattiesburg  
 MISS JENNIE WATT, 6th Vice-President, Columbia

MRS. A. J. AVEN, W. M. U. Vice-President, Clinton  
 MRS. P. I. LIPSEY, Recording Secretary, Clinton  
 MISS FANNIE TRAYLOR, Young Peoples' Leader, Jackson  
 MRS. D. M. NELSON, College Correspondent, Clinton  
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MISS M. M. LACKEY, Editor and Corresponding Secretary, Jackson

MRS. HENRY F. BROACH, White Cross Work, Meridian  
 MRS. H. J. RAY, Mission Study Leader, Grenada  
 MRS. HENRY F. BROACH, Personal Service Leader, Meridian  
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 MISS M. M. LACKEY, Editor W. M. U. Page, Jackson  
 MISS M. M. LACKEY, Treasurer, Jackson

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MRS. W. J. PACK, 5th District, Laurel  
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We are so pleased and thankful for the number of requests that are coming in to the office for tags for Bundle Day. Our societies had already answered this call in a very generous way, so we were not sure just what could be done in answer to this last call. However, some are always ready; and some who did not feel that they could send bundles before are ready now.

If you cannot get your bundles ready by the 14th—this is this coming Sunday, just send them on anyway; they will reach the suffering ones in time to help. The tag gives all shipping directions. Do not fail to note Dr. Gunter's request in this week's Record—NOT to send your bundles here; send them direct to the address given on the tag.

**DISTRICT MEETINGS.** Our District Meetings will be held in March again. They will begin March 12, and run through that week; they skip the following week on account of the S. S. and B. Y. P. U. Convention to be held in Columbus; then finish up the last week in the month. We are planning to have two missionaries and one Union worker with us. Then it is to be our privilege to have our State President, Mrs. Aven, who will bring a message on the Campaign. Get ready, beloved, to attend your District Meeting; or if that is to be some distance from you, and a neighboring District holds a meeting nearer, it will be perfectly all right for you to attend that one. Just be sure to plan to make one District Meeting a blessing to you and your society.

**REPORT CARDS.** We trust that each society has received the report cards sent out this past week. And that each society will make use of same. How we do crave the privilege of getting in touch with each society in the state by this report.

In that same envelope we sent a communication from our Miss Traylor that your Secretary URGES each society to take special note of—and use. Let the subscriptions roll in for "World Comrades" from every society in the state! This Demonstration is printed on this page today also, so that you will have no excuse whatever for not using.

**STEWARDSHIP.** This is the theme we are asking every Superintendent of associations to use in her Rally Day programs this quarter. It is with great joy we hear of so many associations preparing for this rally; and if everywhere we discuss such subjects as the following, how informational and inspirational it will be all over the state. "Stewardship of Personality"; "Stewardship of Life"; "Stewardship of Time"; "Stewardship of Possessions". Then in each rally be sure to stress the Campaign. That is our BIG subject.

## A MESSAGE TO EACH SOCIETY PRESIDENT

Dear President: Enclosed find report cards for the quarter ending January 31st. Please fill these out and return one to me and send one to your Associational Superintendent.

Miss Traylor is sending this little demonstration to be given before your missionary society.

If you haven't any Auxiliaries in your church your girls would be glad to get this up if you would appoint a leader to take charge of it. Do your best to obtain as many subscriptions as possible from the leaders and also from the mothers of the children.

With sincere appreciation,

M. M. LACKEY.

Have a poster made representing "World Comrades". Take a large piece of cardboard, draw a hemisphere and paste around that pictures of children of all nationalities. At the top print "WORLD COMRADES" in large letters. The representative should have a copy of "WORLD COMRADES" in her hand and this poster around her neck. Have six or eight children dressed as Chinese, Japanese, African, Italian, American, Mexican, Immigrant, etc., come in holding hands singing "We've a Story to Tell to the Nations", led by the representative.

**REPRESENTATIVE:** My name is "WORLD COMRADES". I am only about five months old but as I belong to the children of the mother society I could not miss coming to visit you today and get better acquainted with each of you. I want to meet with every mother society in Mississippi during this week Feb. 4-10. I have met many of the R. A.'s and G. A.'s and Sunbeams of our State and we have already had good times together but I have heard the cry for "program helps" from so many of the Young People's Leaders whom I have not met. Won't you introduce me to them? I bring programs for R. A.'s, G. A.'s and Sunbeams and lots of material to help get them up. I want to get into the homes of every boy and girl too (turning through the magazine) for I tell lots of interesting stories about little children in foreign lands as well as about our homeland children. I keep up with the new books that boys and girls will want to read and study in their mission study classes too. Now I will come to your home once a quarter the entire year if you will only send fifty cents to 1111 Jefferson Co. Bank Bldg., Birmingham, Alabama.

**ALL SING:** (Tune: "The King's Business")  
 I bring a messenger from friends the world around;

From every land and sea where children sweet abound;

Comrades, we all should be, in Jesus' liberty,  
 For we have business for the King.

## CHORUS

This is the Messenger I bring;  
 "World Comrades" for the Lord and King.  
 Oh, won't you each subscribe, and join our happy band,  
 Subscribe and visit every land.

## MISS MALLORY'S MESSAGE

One of our Council members has again distinguished herself in the writing of a mission study book. The capable author is Miss M. M. Lackey of Mississippi, and the title of the book is "From Strength to Strength". The postpaid price is 30c in paper binding and 60c in cloth from Baptist Home Mission Board, 1004 Healey Bldg., Atlanta, Ga. It is certainly opportune that this book is being published just at this time

for it will be of vast assistance for the March Week of Prayer programs. To be sure it is also specifically adapted for use in mission study classes. Questions are being prepared on it and a seal will be awarded for successful examination thereon. The printers say that the book will be ready for sale early in February.

In the January issue of ROYAL SERVICE on page 34 a mistake was made by using "Third" instead of SECOND in the title of Mrs. Lowndes' report. Please correct this on your copy.

Your help is also craved in getting our pastors all over the South to preach on or near March 4 upon the subject of "Self-Denial". We certainly do want our women and young people to give sacrificially toward the March Week of Prayer Offering and we believe that such sermons by the pastors will be a real incentive thereto.

It is sincerely hoped that the offering will be at least \$35,000.00, representing \$1,000.00 a year for the Union's 35th anniversary. If the offering this March is \$35,000.00 it will be about double that of last March. Perhaps many can help to make this possible by giving twice what they gave last year. Perhaps others can enlist one or more people to give the equal of their gifts. Somehow, somehow, let us pray and work and give so that the offering will be at least \$35,000.00. Of course it counts on the 75 Million Campaign, each donor being careful to specify that she wishes her's credited on her pledge to the Campaign.

## GONE HOME: MRS. JOHN M. WHITE

Every now and then some one who has meant much to the Work in her immediate community, lays down the burden and slips away to her Eternal Home. We miss them sorely, and we grieve; but we rejoice too because of their great joy.

This tiny flower of Appreciation is laid on the newly made grave of Mrs. Mary Alice White, of the Bethesda Society in Oktibbeha County Association.

It was one time our privilege to have her in a mission study class. What an inspiration she was to her teacher! How her great, lovely dark eyes would shine out from the charming face as she grasped some truth or some bit of information that was dear to her soul.

Before she went Home, she was called on to spend some months in the sick room, where her loved ones gathered daily, hourly for her word of cheer, advice, consolation.

May they each and all rest in her faith till they join her again in the Home of the soul. May the children, specially learn early the joy of trusting Mother's God.

Pastor W. R. Cooper says that the church at Columbia starts the New Year with all obligations in the local budget met, and the slate clean. This has gotten to be a habit with them.

The Griffith Memorial Church in Jackson has called Brother Tom Tomlinson, now living in Clinton, and they are hopeful of his acceptance.

If we wish others a happy New Year, why not try to make it so for them.

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## B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

### JUST SIXTY-NINE DAYS AND THEN WHAT? COUNT THEM

#### Questions and Answers

Q.—Where is the State Sunday School and B. Y. P. U. Convention going to be?

A.—Columbus, beginning the evening of March 20th.

Q.—How many will be allowed to attend from each school and union?

A.—There is no limit to the number of delegates from each church. Columbus says they will take care of as many as come. Let's all go.

Q.—Where can we get a copy of the Standard of Excellence?

A.—Either from Auber J. Wilds, Oxford, Miss., or The Baptist Sunday School Board, Nashville, Tenn. They are FREE.

Q.—What are the books in the B. Y. P. U. Study Course?

A.—The B. Y. P. U. Manual, the first two divisions of the S. S. Normal Manual, Pilgrims Progress for B. Y. P. U.'s, Training in Church Membership, Training in the Baptist Spirit, Training in Stewardship, Training in Christian Service, Training in Bible Study.

Q.—How can we go about taking these books?

A.—You can either take the books in a class with some local teacher such as your pastor, president of the B. Y. P. U. or any other member, or you can study any one of the books privately and send to your State Secretary for questions, answer the questions from memory and mail him the paper.

Q.—When is the Annual Study Course Week?

A.—The week of March 11-16 has been set aside for Study Course Week, and every B. Y. P. U. is urged to observe it.

Q.—What is a good book to study during Study Course Week?

A.—Pilgrims Progress for B. Y. P. U.'s will be a mighty good book for you to take this year; write to the Sunday School Board for the pamphlet which is a help to the teacher of this book.

#### Training School at Arlington and Gum Grove

During the week January 1-6 the two churches in Lincoln county, Arlington and Gum Grove, had their B. Y. P. U. Training School. The class work was held each morning from eleven to twelve in the Arlington School, Mr. Smith, the principal of the school, co-operating in the work. Quite a large class of the young people took the work, taking the test on Friday morning. Mr. Holloway, the principal of the Gum Grove School, also co-operated with us by giving us an hour each afternoon

during the week for class work. In both of these schools the work was made optional to the students, and all who would take the work were given credit on their school work. Brother T. B. Sandifer is the pastor of the church at Arlington and is very dearly loved by the members of that splendid country church. Brother Sandifer is a pastor that believes in his young people and who is always planning for their work. He realizes that the future depends upon them and in many cases not only the future but the present. Brother Johnson is pastor of the Gum Grove church and is also interested in the development of the young people.

After the test on Friday morning it was announced that Friday night we would have the graduation exercises at Arlington. The young people from Gum Grove came over and with a fine crowd from the two churches the evening proved to be one of interest. There were twenty-three who received their diplomas, those from Arlington being Mrs. Luther A. Reeves, Miss Neva Woodall, Addye Maie Moak, Mrs. Effie Reeves, Vera Keen, Beolence Brown, Maisy Moak, Evelyn Moak, Mildred Moak, Ola E. Keens, Leta Woodall, Mrs. Blanche Moak, Fannye Spring, Eteve Stancil, Tollie Woodall. Those from Gum Grove—Clarence J. Holloway, Ella Stewart, Lottie Mae Allred, Johnnie Keen, Emma Holloway, Miss Zula Keen, James Keen, Lillie Mae Keen.

#### Wiggins Senior B. Y. P. U.

The Senior B. Y. P. U. has re-elected its officers of last quarter, for this quarter. The officers are as follows: President, Mr. Frank Beverly; Vice-President, Mr. Hollis Batson; Treasurer, Laverett Holleman; Recording Secretary, Floy Boen; Corresponding Secretary, Frances Breland; Quiz Leader, Myrtle Davis; with Leslie May Quarles and Annie Hudson as group leaders. About twenty-five or thirty members are enrolled, and the attendance is good.

We hope to make this a banner year.

FRANCES BRELAND,  
Cor. Secretary.

#### Modlin-Hargis

Rev. and Mrs. W. I. Hargis announce the marriage of their daughter, Rosa Irene, to Mr. Guy D. Modlin, of Corinth, Miss., which event took place in the home of the bride at 2:30 p. m. December 27, 1922.

The ceremony was performed by the father of the bride. They will make their home in Corinth.

#### Travelog

Thursday, January 4, I was met at Union by Rev. R. L. Breland of Philadelphia, on his way to Oakland and Center Ridge churches. I accompanied Brother Breland to Little Rock, where we were met by brother E. M. Glenn, one of Southland's members, who conveyed us out to his home, where we pleasantly spent the night. Next morning brother Breland and I started out to land the Baptist Record into the homes of Oakland's church and by Sunday night had succeeded in landing twenty-three subscriptions for the Record, which I am sure will bring much light and information into the homes of all who subscribed.

Saturday I visited Center Ridge Church. Brother Breland serves this church in connection with Oakland church. Both churches are going forward and in many things far surpass some of the town churches with much larger memberships. These churches are well organized and are doing things for the Master, but with the leadership of their pastor whose watchword is, "Baptist Go Forward." I was not surprised and I certainly did enjoy my visit among those people who know how to make a fellow feel good. Blessings upon the pastor and people.

Yours,

L. E. LIGHTSEY.

#### FOREIGN MISSIONS IN FLORIDA

It is estimated that there are in Tampa 15,000 Italians, and 18,000 people who speak Spanish. Among the Italians, Baptists have two day schools, and recently a church was organized with 107 members. Others have since been added by baptism.

In the Cuban and Spanish districts of the city we have one church, two missions, three Sunday Schools, and a day school with four teachers and 150 students. Nine of our boys and girls from 13 to 16 years of age have recently completed the Sunday School Normal Manual, and have taken their diplomas as "King's Teachers". They stood a private examination in English, and then a public oral examination in Spanish. They did themselves credit and greatly pleased their parents.

We begin the new year full of hope. The outlook was never brighter. We are trying to put into the hands of our young people good books. Please mail to the undersigned those story-books and picture books which you have laid aside. Send along also packages of Sunday School and other picture cards for the children. These will be a great help to us. For them I thank you in advance.

J. G. CHASTAIN,  
Ybor Station,  
Tampa, Florida.

#### Fulton

Last Sunday was indeed a great day with us. This was our first service here as pastor. At the close of the service one splendid young man surrendered to the call of the ministry; also one of our best young ladies surrendered to God's call to the foreign field as a missionary. Our hearts are singing "Glory to God in highest."

Fulton is a very promising field. The membership is very anxious to go forward in the work of our Master. We have a splendid Sunday School with good attendance. The school is graded and is accomplishing a great work. And, too, we have a very fine B. Y. P. U. which is reaching our boys and girls for Jesus. It does our hearts good to see these splendid young men and women taking an active part in bringing in the kingdom of our Lord.

We must not forget to mention the W. M. U. Our good women are doing a great work. They meet each week. Our heart is gladdened to have the opportunity of leading them in their Bible study class. We shall never forget the nice cakes and pies prepared by their hands for their pastor and family the day we moved on the field.

Last Sunday Mrs. Darling organized a Sunbeam Band with thirty-one members. It is her purpose to lead these children to Jesus and line them up for Him in service.

The County A. H. S. is located here and is filled to overflowing with very fine boys and girls. We are indeed glad of the great opportunity for service that this school offers us. The bright faces of these young people thrill our soul each week as we visit them.

The girls of this school have a very fine Hi-y Club that they organized at the beginning of this session. There are forty-five or fifty girls that belong to this club. They meet every Sunday afternoon and discuss interesting subjects and problem that daily confront every girl. One of the most interesting features of this club is that the regular attendants are wide awake and taking an active part in the work. The following program was given last Sunday afternoon:

1. "What was Jesus' idea of a Christian?"—Corrine Ballard.

2. "What should be the highest aim of a girl's life?"—Charline Dozier.

3. "In what way does it pay to be a Christian?"—Charlie McFadden.

4. "Why does it sometimes seem hard to be a Christian?"—Ruth Boren.

5. "Does the Hi-y stand for Christian ideals?"—Pauline Harrison.

6. "Give some evidences of a girl being a Christian."—Eva Crouch.

The boys have a similar club, and at times both clubs meet in joint session and discuss their problems together. These meetings are very effective and impressive.

Much love for the Record and its many readers.

ANDREW J. DARLING.



## BAPTISTS OF BESSARABIA

By Everett Gill, D.D., European Representative

These Baptist brethren do not live in the Desert of Arabia or anywhere near there, as some of the Sunday School children may think. Looking on the map of Europe you will find this land of Bessarabia in what was formerly southwestern Russia, or what is now northeastern Roumania. And thereby hangs a tragic tale of wars, international politics and nationalism that is not told yet; but that is another story that cannot be related here. The reader, if he lives long enough, will doubtless hear of it in the days to come.

This was my second visit to Roumania and my first to this particular section. I had intended to visit this land on my return from Russia via Constantinople in the month of October, but was "left" by the frontiers being closed on account of the coronation exercises.

Dr. Carver and I reached this place, Bucharest, on a Sunday in December and spoke at the church at the evening service and went on that night to Kishinev, the capital of Bessarabia. It was a peculiarly happy providence that, though our plans had been brusquely changed, we could meet with the Bessarabian Baptists in their annual gathering and thus come to know their leaders. The meetings were in the new church which our Building Fund had helped to erect. We foreigners were constantly under surveillance of the secret police; and one time I was called out to have my passport examined. They, doubtless, thought us to be Bolshevik plotters against the government.

One of the interesting and outstanding features of the occasion was the ordination by the Kishinev church of three evangelists to the regular ministry. Dr. Carver gave the charge to the candidates and I gave the charge to the church. The services were throughout dignified, solemn and impressive. We foreigners had to be interpreted twice,—first into Roumanian and then into Russian. So, bit by bit, a fifteen-minute address was strung out to forty-five minutes. With slight intermission the services of convention, ordination and agape lasted from five P. M. till midnight—seven hours! The next longest service I had ever attended over here was last spring in Transylvania, and that was from 8 P. M. till 1 A. M.—only five hours! These Eastern European Baptists do not mind two or three hours, more or less, in a service.

At the close of the ordination service, the brethren rearranged the pews for the agape or mid-night supper by which they broke their fast which they observed as a preparation for the ordination. We went to bed after mid-night.

The Bessarabian Baptists are few but aggressive and growing. Last year they numbered six hundred and fifty. There have been already this year three hundred and twenty-eight baptisms,—an increase of more than fifty per cent in one year! They, like their Russian brethren, are anti-

militarists; and though their propaganda is not public they naturally get into trouble with the authorities. I was told when in Russia last winter that some of our Baptist boys have allowed themselves to be shot rather than bear arms. The Russian Baptists wish to bring up the whole question of the relation of Baptists to militarism at the Stockholm meeting next July.

I must mention again the wonderful Russian singing. We consider the Russians as being somewhat behind other nations in some things, but we must admit that they know something about the possibilities of music as the expression of the spirit of which we have but the slightest conception. The Kishinev choir had no outstanding voice, but the music of their hymns and choruses lifted two of us foreigners into a realm of spiritual joy that was altogether unspeakable. I think I understand, in part, what it means when we read of Elisha: "But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of Jehovah came upon him". Music is one of the golden roads to the soul. And, these far-away brethren know it as we do not.

The whole situation in Roumania is better. In spite of the hindrances and persecutions we shall have more than two thousand baptisms this year, an increase of ten per cent. The workers say that the Baptist movement was never stronger than at present.

I am here in Bucharest with Dr. Rushbrooke just back from his great tour among the churches in America. What a joy to have first-hand news of the affairs at home! Although he is here in the interest of the relief work carried on by Southern Baptists, he is of great help, by sane counsel, to the missionary side of our enterprise.

Time fails me to speak of our young Seminary, of trials and triumphs of our brethren during the past months. I can only conclude by reminding Southern Baptists of the great privilege of being co-workers with these distant saints of the Lord upon whom His favor is so evidently resting.

Bucharest, Roumania.

## WHEN THE PAST CAME BACK

By Jennie N. Standifer

I cannot recall the time when my cousin Clarence Pemberton and I were not pitted against each other for all that was in us. We were the-eldest sons of brothers, and, besides being exactly the same age, were very much alike. In infancy it was said that our devoted mothers made daily comparisons of our development in weight, intelligence and "cuteness"—a quality recognized and appreciated only by feminine minds.

As we grew into sturdy boyhood our rivalry increased, and many quarrels and fights resulted therefrom. Later we went through college winning equal athletic and scholastic honors, but ever at daggers points, although forced into daily association and members of the same Greek letter fraternity.

When we received our literary degrees Uncle James Clarence Pemberton, for whom we were both named, proposed to give us each a two years' course in Civil Engineering at M—University. He hinted that he would make his will in favor of the nephew who came up to his expectations in this profession. He was a bachelor of sixty, a banker, the owner of blocks of real estate in New Orleans, as well as thousands of acres of rich land in the Mississippi Delta. He declared that his estate should not be divided. The uncertainty of his choice of an heir, he argued, would be a powerful incentive to study and afterwards to rise in the profession.

During the two years we spent in the University our uncle was often exacting in his demands, but never unjust or partial. Our bills were paid promptly and we were each furnished with the same generous allowance of pocket money.

Soon after entering the University Clarence and I fell desperately in love with Lynn Grandison, the varsity belle. She was a fluff-haired, blue-eyed little blonde who was adored by a dozen or more of the students. She tactfully managed to keep her lovers in ignorance of the state of her affections, but every man of us lived in the hope of winning her in the end. I knew from the first that Clarence was my most dangerous rival in love, as he was in everything else. I hated him more intensely than ever.

There were times when I was positively certain that Lynn Grandison returned my love, although she never confessed it. Again I was equally sure that Clarence was preferred. He was gay, fun-loving and with ever a jest on his lips, while I was prematurely serious.

When either of us excelled on the athletic field or distinguished ourselves in literary work, Lynn expressed undisguised delight. When we met with defeats and failures she was sweetly sympathetic.

She listened to my crude love making with laughing banter and pretended she did not believe I was in earnest. It only made me more zealous in proving my devotion.

A few weeks before the commencement at which Clarence and I were to receive our degrees in engineering, I asked Lynn to go with me to the annual alumni banquet, which was to be held in the evening after the graduating exercises.

"I have promised to go with Clarence, James," she replied with a worried look. "Now there is the commencement ball—if you care—"

"You know I don't dance," I snapped testily. "I have counted on taking you to that banquet for nearly two years."

"Then I will not go to the ball."

I will remain at home and talk to you," she replied with a blush.

My anger was not only appeased but I was in the seventh heaven of delight. Surely she cared for me to renounce the certainty of being the reigning belle at the most brilliant social function of the year! I mentally resolved to press my suit and force the pretty coquette to a decision.

I was dressing with unusual care the evening of the ball when Uncle James unexpectedly walked into my room. He had come down to see his boys receive their diplomas, he explained, and also to talk over a matter of business. With some embarrassment I told him of my engagement to call on a young lady. I added with malicious satisfaction that Clarence was going to the ball, Uncle James strongly disapproved of dancing.

"I'll not bother Clarence with my company, but go 'around and meet the young lady you're sparking," he declared complacently.

I was inwardly furious but dared not show it. The danger of losing a fortune is a mighty factor in bringing about self-control. With a smiling face I sacrificed my last opportunity to plead my cause at Cupid's court unless Uncle James sanctioned my remaining at the University after the closing exercises.

Lynn received us with the charming graciousness which was her greatest attraction. She spoke enthusiastically of my application to class work and was equally as complimentary to Clarence. She listened to Uncle James' most tiresome war tales with an air of deep interest. When we bade her good night the answering pressure of her soft hand, and a shy glance from her beautiful eyes made amends in a measure for my failure to see her alone.

"That's a fine girl,—an unusually fine girl," Uncle James remarked as we walked back to my boarding house.

One day while a farmer and his men were digging potatoes, a tramp came along and stopped to watch the workers. The boss, being short of help asked the vagrant if he wanted a job.

The man of leisure replied, "Sure! What do I have to do?"

"Dig potatoes."

The tramp started to walk away, and with a look of disgust replied, "Let the man who planted them dig them. He knows where he put them."—Judge.

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## Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

### UPSHAW'S AFTER 'EM

Washington, Jan. 9.—Representative Upshaw (Democrat, Georgia) today revived his crusade to put high government officials and members of Congress on the water wagon with new and still more terrifying threats to expose statesmen who drink liquor banned by the Volstead act.

He served notice on the House that from now on he would turn over to the prohibition enforcement officers the names of such members of Congress as he catches imbibing intoxicating liquors. He promised to begin by turning in the name of a high official, not a diplomat, who returned from abroad recently with more than 20 cases of "hard liquor," marked "diplomatic."

### Will Not Deny It

"I have seen with my own eyes some of the highest officials in Washington, not members of either branch of Congress, lifting the devilish bottle to their lips," said Mr. Upshaw. "No dry official will stand up and declare an alibi because his reputation does not make it necessary; and the drinking ones will not dare deny—for there were other witnesses besides me. And as for members of this House, God knows I find no pleasure in this disclosure, but the bright daughter of one of the best men in Congress said to me, 'We are with you. I wish you could stop liquor selling and drinking in this House office building.' And here is a signed letter that says, '... a professional bootlegger told me a year ago the House office building furnishes my best customers and as long as these blankety blanks keep buying I am going to keep on selling. I have reported him several times, but they let him pay a fine and he goes right back to bootlegging. He does nothing else.'"

"I want to say, gentlemen, that any judge who will continue to license such a conscienceless vampire to suck the heart blood of any community is not fit to be judge of a coop of chickens. And the man, congressman or other high official, who sneakily helps that scoundrel to damage the youth of our country is unworthy to hold office beneath the flag."

### As to Al Smith

Mr. Upshaw took a shot at Gov. Smith of New York, who, he said, "took an oath to defend the constitution and then in his next breath joined the nullifiers of the constitution by calling on Congress to allow beer and wine."

"And in the fullest fellowship, I serve notice on the governor of New York and all who trail with him," Mr. Upshaw, who for many years was an evangelist, shouted, "that he cannot roll into the White House on a beer keg and a wine barrel—for the militant manhood and the eman-

cipated womanhood of America will rise up and smash every jug and break every bottle and roll every beer keg and champagne barrel into the Atlantic Ocean. The inauguration defiance of our national law shut the door of the White House forever in the face of the present governor of New York and any other wet presidential aspirant."

"Repeal the eighteenth amendment," the Georgian exclaimed. "Why, you might as well talk about repealing the Ten Commandments of God because after thousands of years they are broken every day."—Commercial Appeal.

The federal Prohibition Exhibit at the late State Fair at Jackson was a distinct success. The conception by Federal Prohibition Officer M. H. Daily was a happy one. His ingenious manipulations and explanations were highly educative to the people. His booth was one of the most attractive and popular in the Fair. He exhibited captured stills with their equipments, ranging from the crudest and smallest kinds to the large and well finished 500 gallon copper still.

Many varieties of moonshine liquor with full analysis of each kind, showing some mash which had just been captured and from which the operators were getting ready to make a run of liquor, which was inhabited by maggots in abundance. All the slops he exhibited were shown by careful analysis to contain a dangerous proportion of poisons, ranging from concentrated lye to fusel oil.

The Fair was the largest and most successful of all its predecessors, and yet there were no gambling devices allowed, and there were only two arrests on the Fair Grounds for drunkenness, and only fourteen in the whole city during the Fair. All these were convicted and fined. The writer went to the Fair several times, visiting nearly all parts, and never saw a man the least under the influence of alcohol, nor even smelled it on the breath of anyone.

And so far as reported not a single pickpocket operated among the tens of thousands of attendants upon the Fair. Two automobile accidents and one automobile stolen constituted the casualties for the entire week of the Fair. If liquor had abounded as formerly the great crowds and congestion of automobiles, there is no estimating the number of casualties that would have occurred.

Several arrests have been made in and around Jackson during the last weeks, and a considerable quantity of liquor captured; and with the balance two trunks full of the old time whiskey were seized by the Jackson Police force in the baggage room of the railroad station. The trunks were checked as baggage

from Biloxi. The owner has not presented checks for the trunks and they remain unidentified. Mayor Scott is receiving the praise of the law abiding citizens of Jackson for his splendid co-operation with Mr. M. H. Daily, the Federal Prohibition Director for Mississippi.

### Piedmont, Ala.

Dear Editor:—Please let me say through your most worthy paper, that our work here at Piedmont, Ala., is moving on and God is doing great things for us. We have had more than 75 additions in the last six months. We are glad to state that the people come in great crowds to hear the Old Story from the Precious Old Book. We have a splendid little town here of about 4,000 and only one Baptist church. We found when we came here many who had lived in the town for a number of years with their membership somewhere else, now they are coming in to the church here. We have a noble bunch of people here to work with, a splendid congregation, and one of the very best boards of deacons (Not Bosses) willing to do every thing that will make a greater church.

I trust that every thing goes well with you and the great work that is so near your great heart. In these last days we should be busy about the preaching and teaching just as our Christ left it for us to do. The greatest desire of my life is to let duty be my guiding star and God's approval be my crown.

J. H. FULLER.

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## GUARANTEE BOUNDARIES AND STOP WAR, SAYS BAKER

Former Secretary of War Suggests Solution for European Tangle

Wellesley Hills, Mass., January 13, 1923.—Hon. Newton D. Baker, who was Secretary of War during the great World Conflict, has today issued a statement through the Babson Institute. Next to Woodrow Wilson, Mr. Baker is said to have the most intimate personal knowledge of the European war situation of any living man. This is his first public utterance on the subject since he retired March 4, 1921.

"War, as now carried on, cannot be much further continued," says Mr. Baker, in answer to a question on the possibility of permanent peace. "The machinery of destruction has become so efficient and the economic consequences so terrible, that war can no longer be considered. Of course, I do not mean small wars, riots, petty squabbles between small states. When I say, War, I mean that there are five nations capable of making war. These are Great Britain, France, Germany, Japan and the United States. These five nations alone can make war and the rest of the world can make war only as these five nations lend the others the support of their industrial and financial machinery. War today is an industrial proposition."

"For these five nations, the choice is between peace and suicide. Their affairs are so inter-related that any disturbance in one has its effect on the others. The prosperity of all of them depends upon undisturbed commercial relations. All the arguments of safety, profit and self-interest drive these five nations toward peace. Economic as well as humanitarian forces are daily at work to prevent another great war."

"Now, why do great nations go to war? For just one thing: the safety and extension of their frontiers. With a few exceptions, that has been the cause of every great war in history. There are always outsiders, nibbling at the edges; and to secure peace at home, the great power is always seeking to push its frontier back just a little bit farther. It seems to put a little greater distance between itself and the covetous, unsuccessful beyond the boundary. The way to get peace, then, is to guarantee the frontiers. There is no other practical way. I, therefore, believe that some day, when we have forgotten some of the partisan fury generated over the Versailles Treaty, we will undertake to guarantee National Boundaries by a League of Nations—either this League or some other—but along the lines of Article X."

"But is not this open to the objection of certain Republican Senators who honestly believe that boundary lines must of necessity change as nations grow or decline? These Senators said Article X is like guaranteeing that a rich family will always be rich. Now, we know that rich families do not remain rich. Their property is dissipated and the grandchildren of the rich family of today will be working for somebody

for wages. Of course, the Nations when they are inefficient must take the same chance and suffer the same fate. Why should we guarantee them the permanence of their present frontier? This is a fair question and I will try to answer it frankly."

"I do not propose to guarantee them 'permanence'. I am not fixed on the present map of Europe. Perhaps too much emphasis was laid on the principal of nationality and too little on economic solidarity in its making. It is bound to change. But we do not want another war to change it. My proposal is that, when it is changed, it shall be changed as a result of negotiation and award, and not by robbery or pillage."

"For that matter, we are 'guaranteeing' wealth to the rich, now. We are spending untold sums to prevent violence upon property rights. A peaceful changing of frontiers hurts nobody. It is the violent method that costs and that goes to extremes. By negotiation we exchange with each other what true interest justifies, by violence men take all they can get."

Mr. Baker was then asked his opinion regarding Russia and whether he felt Russia should be recognized. Said he:

"So far as the recognition of Russia concerns only their form of government, I would recognize Russia in two seconds. If they want to pick out a perfect fool and make him King, that is no concern of mine. My only hesitation about Russian recognition concerns Russia's attitude toward foreign agreements. Whenever Russia will agree that any foreign undertaking that they enter upon will be honored and observed, then I am for recognizing Russia."

"Would you insist on their paying the old Czar's debts to France?" Mr. Baker was asked.

"No," he replied, "no more than I would have insisted on the United States paying the bills of the Southern Confederacy. That is a matter for Russia to decide for itself. The only point that concerns me is that when Russia makes a bargain with the United States or with any other foreign nation, they shall be prepared to stand by it. In other words, the internal organization and political institutions of a country are its own business. True self-interest will lead any government to honor its international obligations. But recognition should not depend upon a mere dislike of the form of government which a people prefer for themselves."

In connection with this statement by Mr. Baker, the following figures show the increase in the debt of Europe owing to the World War.

Un'd Kingdom	\$3,485,818,000	\$37,910,000,000
France	6,346,129,000	50,960,000,000
Belgium	722,000,000	4,670,000,000
Germany	1,194,052,000	71,000,000,000
Italy	2,921,153,000	18,650,000,000
Denmark	95,579,000	215,000,000

Surely the resources of Europe are not sufficient both to pay the interest on this huge new debt and to continue the present war expendi-

tures to protect frontiers. Before long we must choose between having some association of nations and having Europe repudiate her indebtedness. Statistics strongly indicate that there is no middle ground or other alternative. Some say that the financial interest of the world brought on the Great War. We say that these financial interests will compel the world to accept some sort of a League of Nations."

## GOOD THINGS AT S. B. T. S. LOUISVILLE, KY.

The second week in January was a week of good things for the Southern Baptist Theological Seminary.

It began with a lecture on Tuesday morning by Dr. W. T. Lowrey, President of Blue Mountain College. The Mississippi students felt highly flattered to have one from our state so eminently suited to deliver to us the Julius Gay lectures. We feel proud of Dr. Lowrey, not because of his pleasing personality, and he does have such personality; not because of his being a preacher, and he is one of our state's greatest, but because he has, for about thirty-eight or forty years been training young men and young women of our southland who in turn are shaping the destiny of our nation.

His subject of Tuesday was "The Preacher and His Preaching."

He delivered this lecture into first, "The Substance"; second, "The Method"; and third, "The Spirit" of the preaching.

He emphasized the fact that the substance of our preaching must be the preachnig and teaching of Christ.

In the second lecture he insisted that it is very important for a preacher to establish right relationships in family, in business, in society and in every condition of life.

In the third lecture he covered himself with glory in dealing with "The Preacher and His Personality." Many practical suggestions he made for improving personality. Among them the writer must mention one he has tried with marvelous results. It is that of drinking sufficient water every day. If you suffer with indigestion drink four glasses of water an hour before each meal and you will need no doctor or medicine. It is cheap.

On Thursday, January 11th, we observed "Founders Day", with Dr. Sanders and Dr. Hall as speakers of the occasion. Dr. Sanders is from South Carolina and graduated from the Seminary in 1875. Dr. Holt is from Florida and graduated about 1882. They both brought historical but very interesting messages.

Our enrollment has now reached 423.

One other good thing that came to us during this second week was Mr. Stephen from England, who is touring the world in behalf of the Barnoda homes for orphan children. He told us how there are 13,000 children in these homes supported strictly by faith and prayer.

Alas, amid all the good things, that came to us, there came also the saddest incident of many months. One of our students, a Mr. Harvin, from South Carolina, died of pneumonia, passing to his reward about

twenty minutes before the opening exercises of "Founders Day".

Dr. Mullins said this was the first death of a student here for many months. We have been very, very fortunate to have such good health. It will be of interest to all former students to know that our foggy days have been very scarce this session. We are having delightful January weather. Most of our days are fair and not too cold.

We hope that all readers of the Record will hear and respond to the appeal for help in completing that strategic church house at Clinton, Miss. That building has been needed there a long time. Now is the time to help. A. A. KITCHINGS,

## DeGarmo

It has been my privilege to have Brother J. B. DeGarmo assist me in three meetings, and I have heard him preach in at least a half dozen others. I want to say that I have never heard a safer, saner, more convincing Gospel preacher than this man of God. He is a profound student of the Bible and a faithful, earnest exponent of the Word. I have found that those who are converted under his ministry usually become zealous workers in the Kingdom.

For a number of years during his ministry Brother DeGarmo made his home in Mississippi, but, unfortunately for Mississippi Baptists, most of his time heretofore has been engaged far in advance by churches in other states. Brethren, this ought not so to be. Our churches need men of his type to conduct their meetings. In a Christmas letter he told me that he had a few open dates between now and September 28, 1923, these dates ranging from March 25 to July 1. I wish that if these dates have not already been taken every one of them would be taken by Mississippi churches. I want to say that any church which secures the services of Brother DeGarmo will be signally blessed in his coming, and will undoubtedly want to arrange immediately with him for a return engagement. His permanent address is 1612 E. Moreland Ave., Memphis, Tennessee.

J. NORRIS PALMER.



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## East Mississippi Department

By R. L. Breland

### The Missionary's Trail

The writer has had with him several times lately our State Missionary Evangelist, Elder L. E. Lightsey, and had the opportunity to observe close up the work this good man is doing for God and righteousness along the journey. It has been a great inspiration and help to be thus associated with this godly servant of the Lord, both to myself and the people among whom he has ministered.

The primary work of Brother Lightsey is to secure subscriptions and renewals to the Baptist Record. This work he does with all his heart. It is his joy to get a subscriber either new or renewal, because he knows from experience the good that will come to the individual if he will read this good paper. He is not happy unless he is busy on his job. If you want to see him miserable delay him a few minutes in the work. He will do more to put the Record into our Baptist homes this year, if he keeps up the pace he has started, than has ever been done along this line in any one year.

But he just must sell a few books along the way. He has been selling books so long that it is just as natural for him to sell a book as it is for him to eat. It does his big heart good to sell a good book. He smiles and seems to breathe a prayer that the Lord may be glorified and the purchaser greatly blessed in the reading of the book. He sells books and gets subscriptions from the seemingly impossible prospects. More than once we were told as we started to put the Record into the homes of a church, "You can't do it." But we did. We have not failed yet where we tried. Brother pastor, it can be done if you want it done and are willing to make a little sacrifice of time and money possibly to have it done. The joy of putting it over is pay enough for all the expense and trouble, to say nothing of the help it will be to the readers and the cause of Christ.

As we traveled along I have been studying "The Missionary's Trail." I find the first thing was a silent prayer on his knees beside his bed. Here he got strength and wisdom for the day's work. One day our success was not what we thought it should have been. "We did not pray enough this morning," he said, showing his wonderful faith in God and the power of prayer. Here a subscriber is secured for the Record which will bring bright, informing articles into the home for a whole year to bless and help it. There a book is sold which will bless the life of many readers, for none but good religious books are sold by our Missionary. He leaves a religious tract in many homes, and often these tracts lead the readers to consecrated lives and sometimes to Christ and salvation. Now and then he

gives a child or a poor person a good book, for he is a tither and uses some of his tithe money to put good reading into the hands of the people. After while night comes on. The Christian conversation, reading and comment on God's word, a public prayer in the home, another silent prayer on his knees beside his bed asking protection of the Father while he sleeps, he falls quietly into the arms of Morpheus where he sleeps the sweet, childlike sleep of a tired man with the consciousness of a day's work well done. Early next morning he is out of bed and another day as before is given to his Lord, except that he preaches or delivers an address or two on many days.

Eternity alone will reveal the wonderful work done and the results accomplished by our Missionary Evangelist. Let us pray that God may give him life, health and strength to do this kind of work for many years yet. His territory is state wide. Brother Pastor, invite him to come on your field and spend a few days with you. He will do you much good and no harm I assure you. Address him, Eld. L. E. Lightsey, Montrose, Miss., and you will get an early response.

### Notes and Comments

The following churches in these parts have recently put the Baptist Record into every home by the help of Bro. Lightsey: Neshoba, McDonald, Oakland, also Ebenezer, but Bro. Lightsey was not with us there. What these have done others may do. Oakland was likely the first church in Newton county to put the Record in every home. If there are others please notify the writer. And it is a small country church, too, so don't say it can't be done in a country church.

Neshoba County Association wants a Bible Institute in February. It is not determined yet where it will be held, but we are going to have it. So let one of your best men come our way—but they are all good.

Eld. Z. B. Kitchens, who suffered a severe operation in Birmingham, Ala., some weeks ago, is back at his home near Philadelphia and is slowly getting back to health again. We need his good services, so we pray for his speedy recovery.

This part of the state regrets to lose Eld. L. A. Moore, who has resigned at Louisville to go we know not where. We hope he will reconsider and stay at Louisville. He has done a splendid work since coming there a few years ago.

### Ruleville

We have organized the B. Y. P. U. All the girls and boys seem to be interested and are working fine.

Last Sunday we had our first program. Our officers are: President, C. L. Rushing; Vice-President, Frank Blalock; Secretary, Ernest Mann; Treasurer, Margaret Caster; Chorister, C. L. Rushing; Pianist, Gladys Turrentin; Daily Bible Quiz Leader, Annie Wright.

We are made up of two groups and so far 12 members in each group. Group Captain I, Lucile Burke; Group Captain II, Arnold Carter.

LUCILE McCLURG,

## SOUTHERN BAPTIST SEMINARY BREAKS ENROLLMENT RECORD

By Chas. F. Leek

Setting a mark in its history last session when 416 ordained or licensed ministers enrolled, Southern Baptist Theological Seminary, the largest in the world exclusively for ministerial students, at the beginning of the third quarter, established a new record when a total of 423 matriculates for this session was reached. These cover thirty-three states, District of Columbia and eleven foreign countries.

The Seminary graduated on January 6 Pietro Chiminelli, clergyman, publicist and author, of Rome, Italy; L. P. Snyman, of Cape Province, South Africa, both with Th.D. degrees, and R. C. Gresham, former missionary to Cuba and at present pastor at Midway, Ky., and W. E. Hardy, of Mississippi and now pastor at Corn Creek and Antioch Baptist churches, the latter two being awarded Th.G. degrees.

Dr. Chiminelli has left for his home where the Baptist cause will have a highly trained and cultured native exponent. Dr. Snyman will leave for his native land within a few days. Dr. F. F. Soren, native pastor of First Baptist Church, Rio de Janeiro, Brazil, and alumnus here, was one of the speakers on the joint Missionary Day-Commencement Exercise program.

The latest addition to the foreign students here is W. S. Hammond of Arncliffe, Australia, Brother Hammond, according to his own statement, coming here from Australia for proper theological atmosphere and environment.

Fred B. Pearson and his charming wife, both of Alabama, leave native soil February 15 for Palestine, where

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they go as missionaries of the Foreign Board. Brother Pearson took his Th.M. last spring and has pursued work toward a doctor's degree awaiting his call to go. Rev. and Mrs. Pearson were married in June, 1922.

Deer Park Baptist Church will have Dr. W. Hersey Davis, assistant professor in New Testament interpretation, native of Maryland and alumnus of University of Richmond, as pastor, and W. C. Norman, former successful business man of Richmond, Va., as assistant pastor. Neither will sever connections with the Seminary. Mr. Norman is a student.

With but 187 students reporting out of 423, reports show work done in December by students here as follows: Sermons, 794; S. S. classes, 430; prayer meetings, 78; addresses, 89; song services, 306; persons dealt with, 497; conversions, 63; baptisms, 33; B. Y. P. U. services, 188; new work begun, 21; family altars established, 19; tithers secured, 51; tracts distributed, 2,741; Bibles distributed, 52; other work, 42. In addition to this wives of students carried on independent work.

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### First Baptist Church Program for 1923, Senatobia

The First Baptist Church of Senatobia has done a great work in Kingdom work during the past six months. They have erected one of the most beautiful and convenient pastoriums in the state at a cost of about \$8,000.00. The house and lot together may be well valued at about \$10,000.00.

Then they have completely graded the Sunday School and organized three B. Y. P. U.'s which are doing splendid work in training the members of the church for efficient service. The W. M. U. of the church has been organized into circles for the study of missions.

The finances of the church are in a fine condition. The expenses of the church are paid promptly the first of the month. The pastor sees only a deposit slip of his salary the first of the month which is mailed to him by the treasurer. This is as it should be and the First church of Senatobia is in the front rank of doing the Lord's work in the Lord's way.

The pastor will conduct a revival in the church about the middle of March. He will be assisted in the meeting by a gospel singer. The members will give themselves to fervent prayer for the blessings of heaven to come down upon Senatobia. All the people of the community are most cordially invited to take an interest in these services for the salvation of the people and a great spiritual awakening in our community.

There will be conducted in the church January 15 to 19 another training service for Sunday School workers, soul winners, Senior B. Y. P. U. workers, Junior B. Y. P. U. workers, and W. M. U. workers. The services will be held each evening during the week from 7 to 9 o'clock. All the people of the community are most cordially invited to attend these important services.

Then in April there will be held in the church a Bible Conference for one week. The program will be interesting and helpful, to which all the people of the community are invited to take advantage of these services.

The church will join most heartily in the special training services in the country churches and the Annual Encampment in July. All the people of the county and surrounding country are expected to enjoy this great occasion. Encampment will be held at the Aggie. July 22-28.

The pastor of the church will spend his vacation attending the World Baptist Alliance which will meet in Stockholm, Sweden, July 21-27. This meeting next July will be the greatest assembly of Baptists in the history of Christianity.

Then the church will engage in another evangelistic meeting the last of August in connection with the campaign throughout the Association. This should be a great year for the Senatobia Baptist church.

CHAS. H. MOFFAT.

### From Warrenton, Louisiana

During the last seven years I have been working in Washington parish, La. During this time I have been working over the state line, serving churches in Mississippi and Louisiana, but am now giving all of my time to two half time rural churches—Bogue Chitto and Pleasant Hill.

The Creole State is a field of opportunities, and possibilities. I love my people here, and they are gradually developing as the light falls upon their pathway. It is true the minister and his family suffer many inconveniences while living strictly in the country, but the joy of serving those in need outweighs the few deprivations we encounter.

We are comfortably situated, living in the pastor's home. Bogue Chitto is the only rural church in this section of the state that owns a home for the pastor. They have just about finished remodeling their church building, putting in nine rooms for Sunday School work. These are arranged so as to throw all into one auditorium, which gives seating capacity for 650 people.

This church was organized fifty years ago by the lamented Rev. E. M. Schilling of Pike county, Miss. He and other pioneer preachers have served here. They were faithful men of God. They planted seed that are now bearing fruit.

Being an exile from Mississippi, naturally I turn to the brethren of my native state when I want help. Last July I secured Rev. F. W. Gunn, formerly of Hickory, Miss., but now of Smithburg, to hold a meeting for me at Pleasant Hill church. Brother Gunn is an humble man of God. He is one of our best pastors, and is good in revival work. The Lord blessed his labors at Pleasant Hill. Several came by letter, and nine were baptized.

Our revival at Bogue Chitto church started on the fifth Sunday in July. We persuaded Rev. O. P. Estess of Picayune, Miss., to come to us to conduct that meeting. The blessings of God were upon us from the beginning. Estess surrendered to the promptings of the Spirit of God. His messages were sweet to the Christians, and appealing to the lost. He held a consecration service on Thursday. We had a great crowd that day. The Spirit of God prevailed. When twenty-four of our young people came forward surrendering their lives for service there were very few dry eyes in that great congregation. No one could sing. Silence was sweet, because we could hear the still small voice of God as He talked to us. There were twenty-nine baptized. It was the pastor's joy to baptize fathers, mothers and children, all from the same home. (The children were old enough to believe for themselves.) Both meetings live in the hearts of the people, and the Master's work moves on.

Blessings upon the Record, and all of its readers.

W. F. HUTSON.

### A REVIVAL CHRISTMAS WEEK

Can a country church have a revival meeting during the Christmas holidays? This has been a question of much asking among our people for many years, but I am now able to answer it, and answer it correctly, in this article, having just been in one from Sunday to Sunday, Christmas week, where it proved a wonderful success. It was held in the Centerville Baptist church, Jones county, fourteen miles west of Laurel; a little church, young but much heard of by the people of that county. For you to appreciate the success of the revival in this church you need me to relate a part of the history of the place where it is.

The church is found in the heart of what is known as Crackers-neck, a close relative to Sullivan-Hollows, and from early training in illiteracy, moonshining and general lawlessness had an outlook that would surpass anything yet heard of by either of the two. But there is an exception to all rules and in this case there must have been an exceptional exception. Ten years ago they had no church, Sunday School nor preaching of any kind in reach of the great mass of people then so much in darkness. Just a place where folks lived, or rather existed, and watched the world go by with no good report told when to many it had passed entirely. The older people were sitting down helpless and hopeless, it seemed, while the young grew up wild and untrained. Preachers were few and far between; Sunday School was a dangerous thing, some thought, and church houses a life time job to build, thought all. Such was the deplorable condition just ten years ago and at that time one little dreamed that some day there would be a Baptist church where this one is with a Sunday School equal to any in any country church and five ordained preachers among its members. But that is the case today despite what folks might or might not have thought.

We have always had some good folks here, though they might have been in the minority most of the time, yet they were there and fought a good fight. There was never a time, I don't think, when they were not at the throne of grace waiting every opportunity to strike a blow at sin. Victory after victory was won and realized by them during their fight, but none stood out so glorious and far reaching as the one in 1915 when an organized church loomed up before them. It was then that Brother D. W. Molder heard through some of his friends that such a place existed and was in need of some preaching and being a great big-hearted, Christ loving preacher came to the rescue of the faithful few and in six days time organized the church and baptized forty-seven converts. Since that time we have had one great revival after another, many being brought to Christ, which has so changed conditions in general that today the place is as different to what it was ten years ago as darkness is to light.

Christmas times brought home

## IN MEMORIAM

### Rev. N. L. Robertson

Another watchman fallen, Rev. N. L. Robertson. He was born February 15th, 1831; married to Eliza Rogers November 3rd, 1853. To them were born twelve children, six of whom are still living. His wife died May 19th, 1891.

He moved to Grant parish, Louisiana, in 1879. In 1891 he moved to his son's at his old home in Covington county and remained until death. He joined the Baptist church at Leaf River in 1847, being baptized by Rev. Norvell Robertson. He was a church member for seventy-five years and six months. He was ordained at Leaf River church in 1878 and was a faithful preacher for forty-five years. He always had full time churches, was a good preacher, sound in faith, and baptized hundreds of people.

Brother Robertson leaves a host of grandchildren and relatives and many friends to mourn his death. The writer was his pastor at the time of his death. He was willing to obey the last call. He was buried at Leaf River church, where a large crowd of friends gathered to witness the last rites. The writer was assisted in the service by Brethren Geo. Sullivan, Oliver Rogers, and Barney Harrington. Brethren J. W. Welch and Duckworth also made talks.

D. W. MOULDER,

Lorena, Miss.

many folks, among which were the five preachers to be around the little church again that is near and dear to them all. Sunday afternoon, Christmas eve, the brethren decided to have a week's meeting, which started at that very hour and continued through the following Sunday with two services a day, 11 a. m. and 6:30 p. m. Never was a greater interest shown nor a quieter time in any place seen than in this community during these days. The old cussers were dead, the skinny man not at home and the old fashioned all night long, break down were not revived, all of which left the meeting in full sway to do his best. It was a great revival in every particular, not a service but that the Spirit of God was felt in great power and every one thought to be the best. Long before it closed I felt assured that I could answer the question in regard to a revival on Christmas time; concluding, it can be had and that the time is not long when we will just as soon have our revival then as in the summer.

The preaching was done by the five preacher boys, Brethren Bruce Hilbun, B. B. Powell, Webb Nix, Bennie Hilbun, and myself. Heaven's blessings upon all that was done for the glory of God, was a parting wish and a prayer of all.

S. P. POWELL.



## NEW YEAR HOLDS BRIGHT OUTLOOK FOR 75 MILLION CAMPAIGN

By Frank E. Burkhalter, Publicity  
Director

Not since the first year of the 75 Million Campaign, when enthusiasm was high and prosperity general, have the prospects for a large advance in the interest of this forward movement been so favorable as they appear to be for 1923. The basis of this opinion lies in the better business conditions that prevail throughout the country, the prospect that many subscribers who deferred the payments for the second and third years will be able now to bring up a good portion of their arrearage, and the more intensive efforts that are planned in a number of the states to press the claim of all our Campaign causes as nearly as possible upon every church within their borders through the state and associational agencies.

Southern Baptists love their seven general causes embraced in the Campaign—state missions, home missions, foreign missions, Christian education, orphanages, hospitals and ministerial relief—just as dearly as they ever did, and when they are fully aroused to the needs and opportunities confronting our general boards and other agencies charged with the responsibility for the promotion of those causes they will respond with the funds to supply those needs and meet the opportunities. One of the gratifying prospects of the 1923 program in behalf of the Campaign is that the claims of the concrete causes will be given larger emphasis rather than the mere sounding of the Campaign obligation as involved in an unpaid subscription. The call of the Campaign per se hasn't in it the grip of the strings of either the heart or the pocket-book that is possessed by the appeal of our individual causes. To properly educate, inspire and enlist our people in the work fostered by the Campaign we must give them more information on the several causes embraced in the Campaign.

There has been a suggestion offered that the call of home and foreign missions be made the dominant note of the spring program in behalf of the Campaign, the basis of this suggestion being that our people need education upon these topics more just at this time than upon any of our other causes, perhaps, while it is believed that none of our causes possesses a stronger appeal to the consciences of our people than these when they are adequately presented. It might be added, also, that none of our causes are in greater need than home and foreign missions. Of course when home and foreign missions are aided all other causes fostered by the Campaign will be assisted, for each cause shares in every undesignated dollar contributed to the Campaign.

With a reaching more of the church ever before and reaching more effectively than in the past, several of the state boards have projected intensive programs for the spring of 1923. Think-

ing a summary of the plans adopted by these states might be of practical interest to the Baptists of other states, some of the more elaborate programs are briefly summarized as follows:

In Mississippi associational Bible Institutes have been planned for the months of January and February, with special emphasis being given to stewardship in its relation to the 75 Million Campaign. Aid is offered pastorless churches in securing pastors, and churches which are not able to get pastors immediately are urged to invite laymen to conduct services for them until such time as pastors can be secured. An intensive organization of each district association with a view to reaching every church in each association is embodied in the plan, in charge of which N. T. Tull of Jackson has been placed. The 75 Million Campaign will be given a place of prominence on every denominational program held in the state during the spring months, while it is planned to have a special presentation of the claims of the Campaign causes in every local church in the state during the month of April. The churches that can be conveniently reached will be visited by the state field forces and other special speakers, while the message will be carried to the rural churches at special all-day services by near-by pastors and laymen.

In Arkansas the program embodies an evangelistic meeting, with adequate emphasis upon Baptist doctrines, in every church in the state, the adoption of a budget with monthly remittances to the organized work by 500 churches, every Baptist school in the state filled with Baptist students, 250 of whom should be studying for the ministry and missionary work; a Bible institute in each association during February and March, 12,000 subscribers to the Baptist Advance, 23,000 tithers enrolled in the state, completion of projected improvements at the several schools and the state hospital, regular contributions from 400 Sunday Schools to the Orphanage, and at least \$500,000 collected for the 75 Million Campaign during the year.

Alabama Baptists are 100 years old this year and their state organization hopes to observe the centennial anniversary by greatly promoting the efficiency of all the churches of the state along every line of denominational effort. It is hoped in this connection to bring about the establishment of a Sunday School, B. Y. P. U., Woman's Missionary Society, and a laymen's brotherhood in each church and as far as possible enlist every member of every church in regular contributions to both the local budget and the general missionary, educational and benevolent work of the denomination. An automobile church-to-church tour by competent speakers will be made in every association, the speakers emphasizing Baptist achievements in the state during the past 100 years, better pastoral support, placing the Alabama Baptist in every Baptist home, prompt payment of subscriptions to the 75 Million Campaign,

and the making of subscriptions by all who have not previously subscribed.

A suggestion by Dr. A. C. Cree, state secretary for Georgia, that every subscriber to the Campaign can easily redeem the unpaid portion of his or her pledge by paying 1 per cent of that amount each Sunday from now until the close of the Campaign period in 1924, is expected to produce good results there.

Altogether, the Campaign outlook is encouraging. The better times which many subscribers, large and small, have been looking for before bringing their subscriptions up-to-date, have either arrived or are just around the corner. Prayer, faith, consecration and hard work ought to bring marvelous results for the Campaign in 1923 and the writer is convinced there is a vast army of Southern Baptists who love God and His causes sufficiently to pay that price for victory.

Nashville, Tenn.

### Picayune

The First Baptist church of Picayune adopted a budget of \$4,100 to cover local expenses for 1923. Eleven committees of two members each made the canvass on Sunday afternoon, leaving the church building at 2:30. At 5:30 the same afternoon the chairman of the finance committee and the financial secretary had received and recapitulated the reports from all the committees, showing a total of \$5,379 in subscriptions to be paid through the weekly envelope system.

Out of a total of 287 resident members only nine declined to make a pledge, and 243 subscriptions were obtained.

The new building under construction will be ready for occupancy about February 1st, dependent on the receipt of the windows from Kansas City. This new home will cost approximately \$26,000 and will be fully paid for except as to a bond issue of \$12,000 payable over a period of four years. Definite pledges and subscriptions covering this bonded indebtedness are in hand to secure the bonds and the semi-annual interest as the payments mature.

We are thankful for God's blessing which has enabled us to prosper and to do this much for His cause.

A LAYMAN.

Here's to the chigger,  
The bug that's no bigger  
Than the point of a good-sized pin.  
But the point he raises  
Itches like blazes,  
And that's where the rub comes in.

—Denison Flamingo.

Minister—My good man, do you keep the ten commandments?

Drug Store Clerk—No, but we have something just as good.—Carolina Tar Baby.

## MISSIONARY DAY IN S. B. T. S., LOUISVILLE, KY.

On January the 6th we had our fourth missionary day of present session.

After the meeting of the various state groups Dr. Mullins led our devotion, reading and commenting on the first chapter of 1 Thessalonians.

In these comments he stressed the idea that the power of Christianity lies in its expansion, not in inactivity. When it ceases to expand it weakens. He says that this is in contrast to a pebble or diamond. They, when closely kept preserve their wholeness, but they are without life, hence the possibility of preservation without action, but Christianity must expand in order to live.

Communications were read from Dr. Carver, who was at Budapest, in which he described an interesting ordination service. Also described some of the persecutions there. Also a letter was read from Miss Mary Bonar, who is working in the French Congo. She was describing the great need of gospel preaching in that section.

A letter was read also from Miss Mary Lawton, in which she described her journey to China. It was interesting to hear her tell of so many changes that she noticed having taken place in the last six years in China.

After the communications were read the speakers of the day began to get shaky, but their time was not yet, because there were four diplomas to be given out, one coming to W. E. Hardy, one of our Mississippi boys, who now leaves us to take up a pastorate here in Kentucky.

The first speaker of the morning was Dr. Chiminelli, of Italy, who has been a student here a year, and now gets his doctor's degree. He spoke of the missionary needs of Italy.

The next speaker was Dr. Loran from Brazil. Dr. Loran brought us a great message. The heart of his message was practical suggestions to preparatory missionaries. He stressed the idea of "adaptation". He said that nearly all the failures in Brazil on part of missionaries are caused by lack of adaptation.

This missionary day was the half way mile stone of present session.

Many new students are entering now for last half of the session. Very few are withdrawing. Two of our Mississippi boys, Hardy and Breland, are taking up pastorates here in Kentucky.

Breland will be with us again next session. We are just out of the second quarter's examinations.

The health of the Seminary is unusually good. We Mississippians are rejoicing to have our own Dr. W. T. Lowrey with us for a series of lectures, the ninth and tenth of this month.

A. A. KITCHINGS,

State Reporter.



# THE HISTORICAL MOVEMENT ITS VALUES FOR PUBLICITY

By Walter M. Lee, Cor. Sec. Southern Baptist Historical Society

A new appreciation of the value of Baptist history seems to have been awakened in recent years. South Carolina and Georgia Baptists have lately celebrated their centennials. Alabama, Louisiana, Texas, Kentucky, South Carolina, and Virginia Baptists are taking steps to have new Baptist histories issued from the press, for their several states. The new Baptist expansion in Europe is seeking its bases in historical personages and events, as is shown by a recent article by Dr. J. H. Rushbrooke, Baptist Commissioner for Europe. The next Baptist World Congress in Stockholm will celebrate the 75th anniversary of the foundation of the first Baptist church in Sweden. The Roger Williams Memorial is attracting attention to our beginnings in America. Baptist Centennials will be celebrated in other Southern States in the next decade. The Tri-centennial of American Baptists is approaching.

A prominent reason for this new appreciation of Baptist history is the fact that Southern Baptists have during the present generation entered into the field of literary production as never before. Every new era of literary production is accompanied by an era of research. Writers of books use other books in their labors. The statistical officers of the various denominations in America are seeking after early historical and biographical works upon which to base their statistical findings.

The initiative taken by American Baptists in the formation of the Constitution of the United States has had an appealing force to the little bands of European seekers after truth, who are now enlisting under Baptist standards. While the student of history looks backward, his historically trained mind looks forward. Historical precedent furnishes foundation for present activity and future plans. One looks backward, that he may intelligently see forward. Historical perspective gives practical foresight.

People of the Baptist type have during the ages been makers of history, but not recorders of history. Many incomplete and false sketches have been drawn of them by their enemies, in which what was esteemed only their hideous deformities were presented to the public. Baptists of Central Europe are now having experiences similar to those of the Baptists of Luther's time. Happily we can now draw accurate pictures of the proceedings. But these present persecutions make more important the re-study of Baptist annals and a re-presentation of them to the public for purposes of publicity and propaganda. Baptists have nothing to hide. The ecclesiastical monarchy may have reasons for keeping hidden portions of its past. Baptists, in their appeal to a world wide public, should bring out in public speech and written form the facts and lessons of their history. Historical celebrations make modern news articles bristle with interest. Historical set-

tings present a vivid appeal to the popular mind as well as to the scholarly mind. We are arriving, apparently, at an era when our former hardships and perils have an emphatic appeal to the popular audience. We should utilize this truth for purposes of publicity and propaganda.

The following, clipped from an article by Frank E. Burkhalter, concerning the Mississippi Baptist Centennial, is an apt illustration:

"One of the most interesting object lessons in extensive Baptist publicity of a wholesome and fruitful kind that has ever been given by any group of Baptists in the South or any other section, so far as this writer is informed, was the recent Baptist exhibit, parade and pageant, staged by the Baptists of Mississippi at the annual state fair at Jackson on the occasion of the first centennial anniversary of the founding of Baptist work in that state.

"Included in this interesting, informing and inspiring publicity program were a parade containing floats and representatives of every Baptist institution and activity in the state, which moved through the principal business thoroughfare of Jackson at 11 o'clock on the morning of Friday, October 20, which had been officially designated as Baptist Day at the fair; well assorted and displayed exhibits of every institution and interest among Mississippi Baptists in a large space in the main exhibit hall at the fair, which had been rented for this purpose; and an historical pageant in front of the grandstand on the fair grounds in the evening, the tableaux in the pageant being interspersed with stereopticon slides, some of which were pictorial in their nature, but the larger number carried brief, pointed and informing statistics upon Baptist work and growth in Mississippi, the South, America and the world. No one who saw these slides on the screen could escape the conviction that Baptists are a world force with a world program."

Georgia Baptists, in the summer of 1922, presented a three fold and spectacular program, at Kiokee church, the first church established by the Baptists in the state, at Powelton, where the State Baptist Convention was organized in 1822, and at Mercer University, established in 1832. The most prominent denominational leaders in the South delivered addresses of a historical nature to vast audiences. The historical address delivered by Dr. Geo. W. Truett from the steps of the national capitol in Washington is another example of Baptist history being used for publicity and propaganda. It is the opinion of the writer that every church should celebrate its prominent anniversaries. Let our history inform, inspire, and incite us to further progress.

The history of American Baptists presents to the world the development of a freedom loving people in a free state. Its teachings are thrilling, especially to the hordes of Europe now emerging from ecclesiastical bondage. The history of Ameri-

can Baptists will furnish our best propaganda in Europe. We advocate the world wide uses of Baptist history for purposes of publicity and propaganda, and we deem this the psychological moment.

Placing the talking machine on the library table, Mrs. Ravenyelp said to her husband:

"I have an odd record here, Henry, and I want to see if you can guess what it is."

When a weird succession of sounds began to come from the horn of the instrument, Ravenyelp knitted his brows and tried to identify the sounds. "It's a buzz saw plowing through a knot," he ventured.

"Guess again," said Mrs. Ravenyelp.

"A slide trombone in full cry."

"Hardly."

"Cat concert?"

"Nope."

"Hoot owl with its toes in a trap."

Smiling gently, Mrs. Ravenyelp shook her head in the negative.

"Give it up," finally said Ravenyelp. "But as a last guess I'll say it sounds very much like a siren whistle with the pip."

"I will agree that it's as bad as all you have named," Mrs. Ravenyelp remarked, "and hope it will save a lot of argument in the future."

"But what is it?" insisted Mr. Ravenyelp.

"It's a record I made in your bedroom the other night," replied Mrs. Ravenyelp, "to prove to you that you really do snore in your sleep and to let you know just how awful it sounds."—Youngstown Telegram.

## Cost per hour vs. Cost per job

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